

# Missions

A Baptist Monthly Magazine

MAY 26 1915  
UNIV. OF MICH.

A Sunday Afternoon at Cristo

CHARLES L. WHITE, D. D.

Ding Li Mei in Szchuan

Rev. JOSEPH TAYLOR

From Moonshiner to Preacher

JOHN S. STUMP, D. D.

Pioneering in Jackson Hole

D. D. PROPER, D. D.

Colporter Cruiser "Life-Line"

GUY C. LAMSON, D. D.

Rev. G. LeROY HALL

"The King's Highway"

HOWARD B. GROSE

Question Box, Programs

News from All Fields

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND THE HELPING HAND

HOWARD B. GROSE, D.D., Editor

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## The Publisher's Page

### Some Iowa MISSIONS Clubs

We give below a list of some of the largest Iowa MISSIONS clubs, showing the number of subscribers in each:

Ames First . . . . .	72	Swea City . . . . .	27
Osage First . . . . .	52	Manchester . . . . .	26
Waterloo Walnut St. . .	49	Clinton First . . . . .	26
Mason City First . . . .	38	Des Moines Forest Ave.	26
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Oelwein First . . . . .	34	Eldora . . . . .	24
Grinnell . . . . .	29	Davenport Calvary . . .	24

The Ames club is under the efficient management of Mrs. K. W. Brown, State Secretary of the Woman's American Baptist Foreign Mission Society. This church has a resident membership of about 200.

"MISSIONS in EVERY Baptist Home" is the slogan. If YOU will do ALL YOU CAN to secure a club, the 75,000 mark will be reached this year. Shall it be so?

### The Best to Come

- ¶ A New Story and a Capital One will begin in September.
- ¶ The Question Box is growing in popularity.
- ¶ Talk up MISSIONS to your friends!

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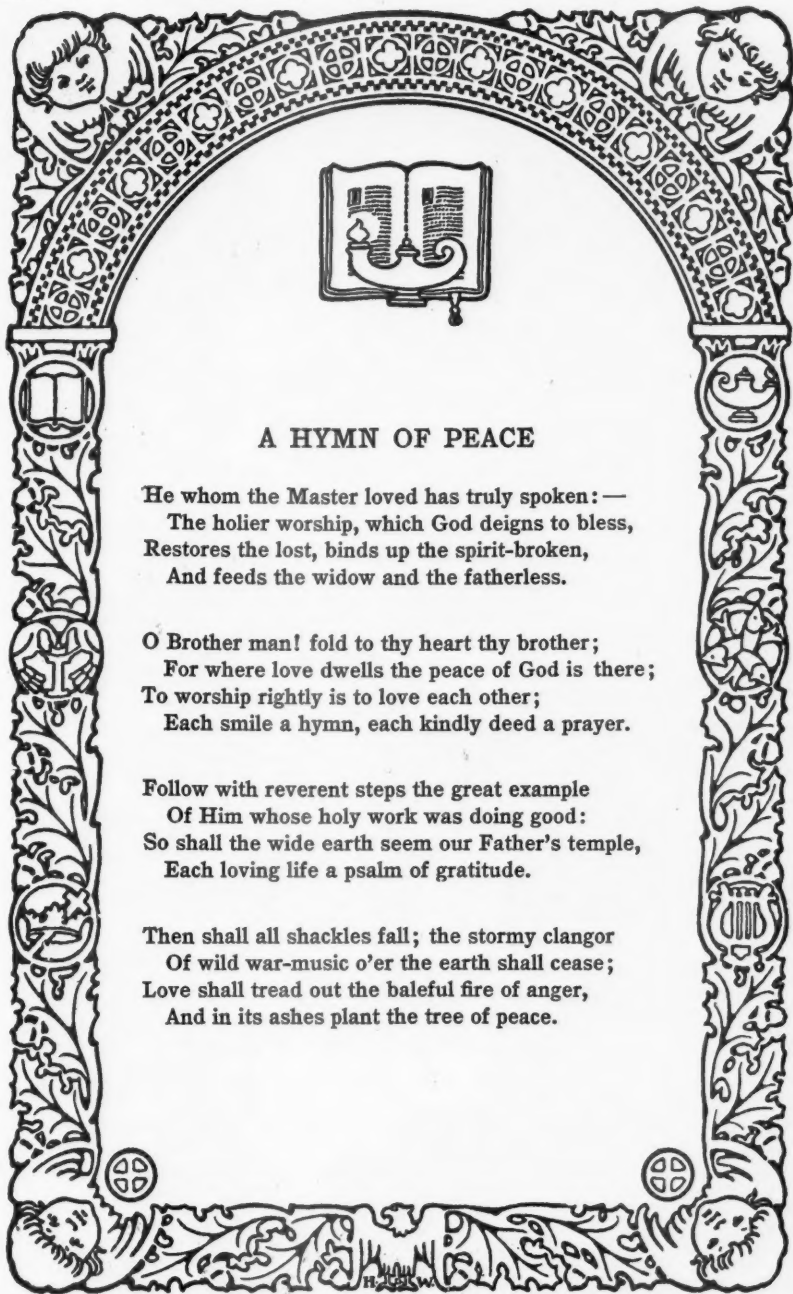
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### A HYMN OF PEACE

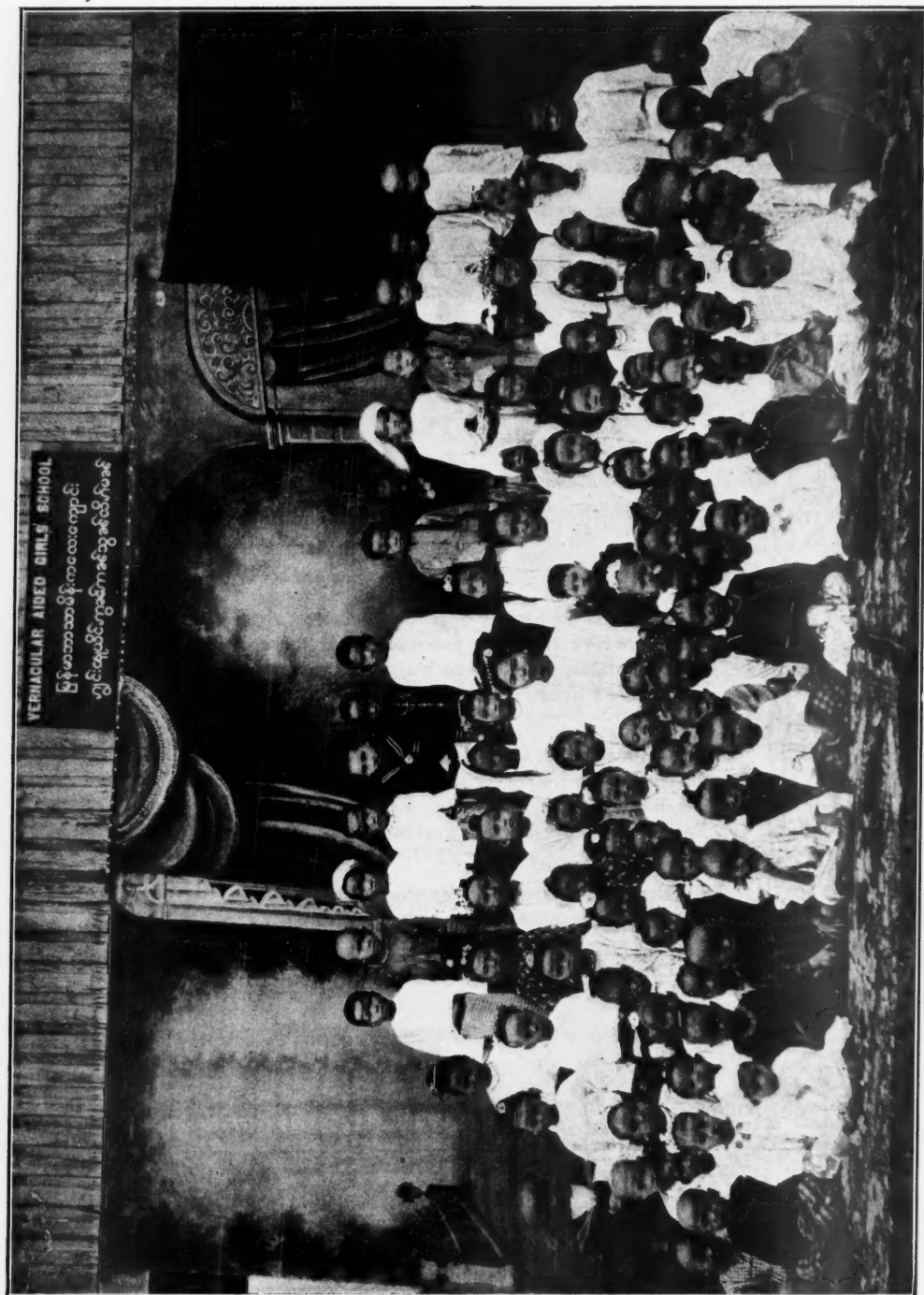
He whom the Master loved has truly spoken: —  
The holier worship, which God deigns to bless,  
Restores the lost, binds up the spirit-broken,  
And feeds the widow and the fatherless.

O Brother man! fold to thy heart thy brother;  
For where love dwells the peace of God is there;  
To worship rightly is to love each other;  
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example  
Of Him whose holy work was doing good:  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor  
Of wild war-music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace.

For this artistic border we are indebted to the Church  
Calendar of the Baptist Church of Newton Centre



THE GIRLS' SCHOOL AT HSHIPAW, BURMA, A SHAN SETTLEMENT

# MISSIONS

VOLUME 6

JUNE, 1915

NUMBER 6

## For the Joy of the Work



**MISSIONS** **Y**OU cannot read this number of **MISSIONS** without realizing that the prevailing spirit of the workers and writers is one of joy in their work, because it is high and unselfish work for humanity, done in the name and for the sake of the Divine Master, Jesus Christ. There is no note of downheartedness or discouragement, but everywhere the note of triumph, of victory, of surety despite all circumstances that God rules and overrules, and His Kingdom shall prevail.

Here is material for missionary meetings not only, but for the church prayer meeting, for the young people's meeting, for the Sunday evening service, and far more than that, for the personal inspiration of each reader. We are profoundly influenced by what we read. How often are the tone and temper of a day fixed by the thought that came in the morning, or at some point in the day's work. We have no means of knowing how many read carefully the Devotional Page, but we do know that its prayer never fails to help the one who prepares the page, and that the selection of the "Thoughts to Grow Upon" always brings blessing. Turn to that page this month, and see if Dr. Rauschenbusch's Prayer for Peace does not stir your soul to the higher issues.

Spend a Sunday afternoon at El Cristo, Cuba, with Dr. White, and then hear the story of that remarkable Chinese evangelist, Ding Li Mei, who shows what the grace of God can do in China, just as Dr. Stump's story of the Moon-shiner Preacher shows what it can do in the mountains of West Virginia, U. S. A. Try to realize what such faith in prayer does for the self and the neighbors.

Visit Jackson Hole with Dr. Proper, not to hunt elk but to dedicate a meeting house in that wonderful valley mountain-enclosed. See if Missionary Chaney does not bring a blush by his Modern Acts of the Apostles. Take the encouragement of the leading editorial on the outcome, and the warning of that on Blunting the Conscience. And perhaps what Josiah Jones says will awaken some response; if so, let it be charitable, for it is a great work, and the workers ought not to "come down" for a moment from the wall.

As you sail along the western waterways with the Gospel Cruiser, in company with Secretary Lamson and Master Hall you will understand what it means to throw out a new Life-Line. And as you go with Mrs. Bousfield, that noble woman who has found the entrance to the hearts and homes of Chinese women, you will be prepared for the briefer messages from the missionaries at home and abroad, who unite in witnessing to what God is doing in these days of trial, test and triumph. And in the Editor's review of Mrs. Montgomery's new book you will get a comprehensive view of the foreign work that will leave you with the consciousness that you belong to something really great and worthy.

Thus **MISSIONS** invites you to a company that cannot fail to quicken your pulses and lead you not only to pray but to do, for the joy of the work.



A PART OF THE VILLAGE OF EL CRISTO, CUBA

## A Sunday Afternoon at Cristo

BY CHARLES L. WHITE, D.D.



JUST before we reached the Keys of Florida where the railroad plunges out to sea, a grove of cocoanut palms, bending under the wind, seemed to wave us a joyous message and a happy farewell. It was raining hard, and three hours later Key West was still having its streets and roofs cleaned by the showers, which passed with slight pauses that made us hope the voyage of eight hours to Havana would occur under clear skies. The dark clouds, however, coming from the direction of Mexico, grew darker and heavier, reminding us of the stormy days through which that unhappy land is passing. There our faithful missionaries are serving Christ in the shadows of war while our Cuban witnesses for Him work in the sunlight of peace.

At Havana it was still raining when we stepped ashore at half-past five in the afternoon. Four and a half hours later the night train pushed out into a storm that continued until we reached the end of our journey at Cristo. A year ago the usual winter weather prevailed and not a drop fell to cool the air for the three weeks we were on the island. The present winter season, however, has been very wet, and nearly every day the rain has fallen. The iron roof over my bed sang all last night,

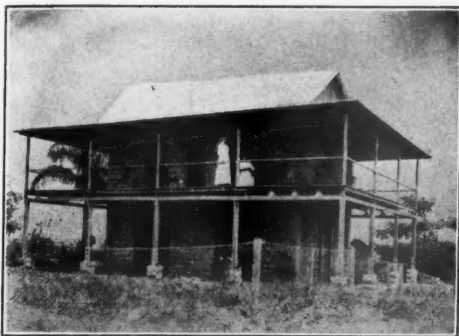
with its strange deep metallic voice, and the clouds still hid the mountains.

Professor Brink, our Superintendent of Education, and I have just returned from breakfasting at eleven o'clock with the large company of the Cristo students. Miss Young, the preceptress of the girls, had eyes open for all the gentle courtesies of the occasion, and Mr. Cotton sat midway in the room and looked after the behavior of the boys. Both girls and boys, however, seemed attentive to but one thing and had good appetites, their happy sturdy faces giving every indication of vigorous health.

The atmosphere of this large and prosperous mission school has been freshly ozoned by the conversion of forty boys and girls. This means only good for our work, for these hopeful young people come in large part from the various schools and churches of our Eastern Cuba Mission. A few pupils are the children of parents who wish to have their boys and girls educated here under Protestant influences, but are not willing that they should be baptized and join the churches. Some of the young people thus prevented in other years, have later made a good profession of the faith gained in their childhood. The training of Christian leaders for the churches and for broad visioned lives is being well done by President Routledge and his corps of



consecrated teachers. Here at Cristo where we have a boys' school and a girls' school, working in happy cooperation under one head, with each dormitory under constant supervision, the Home Mission Society is accomplishing perhaps its most



WHERE I AM WRITING

enduring results in the lives of the people of Cuba.

The Woman's Home Mission Society is co-operating splendidly, and its teachers and missionaries are doing a work for the children and the women that cannot be measured until we can compute the worth of children saved for service, fortified for Christian manhood and womanhood and for bearing the strains and trials of life.

This morning the Sunday school at half-past eight o'clock found the pupils in full attendance. The first bell rang at half-past five, and almost before we realized it, a half hour later we were ready for our Sunday in the Tropics. The black-birds were already busy getting the honey from the large red blossoms on a leafless tree that almost reached into my room. They drive every other bird away and keep the honey for their own use, which is exactly what the missionaries in Cuba are teaching the native Christians they must not do with the gospel.

The banana trees and those that hang with mangoes, oranges, lemons and limes, come almost to the windows of the room in which I am writing. They suggest the sure fruit which the gospel yields and will continue to furnish in these Cuban towns and villages.

Almost within reach of the piazza that nearly encircles this house is a royal palm

tree, beautiful in foliage and grace. It bears no fruit as yet, but when it is old enough it will bring forth abundantly. In some of our parishes the fruit, even though delayed, is as sure to come, for the period of growing root and trunk is necessary if harvests are to be rich and satisfying.

While I write I hear strange voices. Negro children are shouting in a thatched-roofed home not far away. The friends that fly are performing a medley in which mocking birds and two peacocks join. From the girls' dormitory I hear the



NEAR THE WINDOW

children's voices singing, and the cry of a baby comes from a Cuban home between my table and the school. As I continue writing the strains of a familiar gospel hymn float up through the tangle of tropical trees and vines, and Superintendent Howell has just said in passing, "The girls are having their Sunday afternoon meeting." The language of music, like that of the heart, is the same in all languages and in every land.

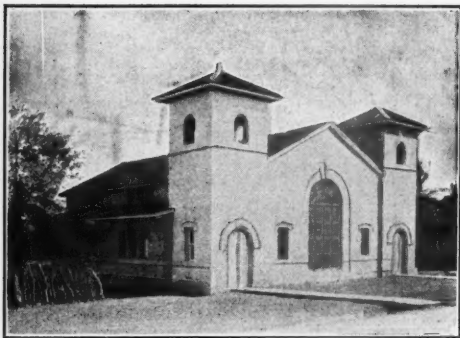
The palm trees still wave their welcome,



THE FACULTY AT EL CRISTO

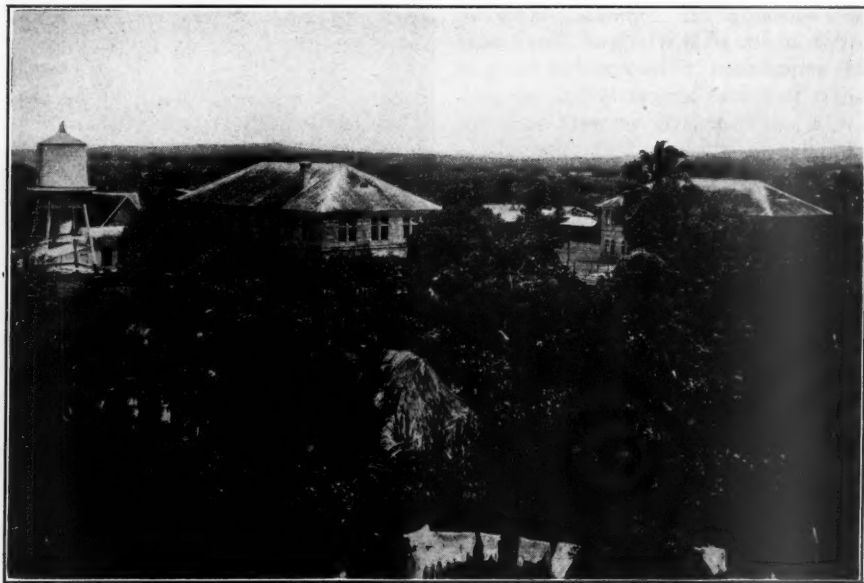
and we are glad we came again to Cuba to see the fruitage of the garden of the Lord in this missionary field. Superintendent Howell and the sixty missionaries and workers are laboring well and faith-

fully. They have much to try their patience and strength, for they hear many voices that call them to suffer and to serve. But there is more to gladden their hearts. This important work is worth while, is nobly done, and is constantly multiplying



EL CRISTO BAPTIST CHURCH

itself in lives redeemed and trained for deeper, wider and higher service. Among those who greatly help are the devoted wives of our missionaries, who labor in extending the gospel; and, by their daily ministry of cheer and comfort in the home, inspire their husbands to render a divine service in which they also share.



THE EMBOWERED SCHOOL BUILDINGS AT EL CRISTO



TEMPLE HILL ACROSS THE RIVER FROM HO PO, CHINA

## Ding Li Mei in Szchuan

BY REV. JOSEPH TAYLOR OF CHENG TU



ONE day while we were in Shanghai on our way to West China, we were sitting in Mr. Beaman's room talking over our journey up the river when a card was brought in with the name "Ding Li Mei" on it.

I was glad to meet this devoted Chinese pastor and to talk with him about his proposed visit to Szchuan. He was accompanied by Mr. Pettus of the Y. M. C. A., who wished to explain just what Pastor Ding wished to know.

Mr. Ding had never been west of Hankow, and the trip to the border of Thibet was, as far as he was concerned, a foreign journey. Questions of clothing and bedding for the houseboat had to be answered, and Mr. Beaman took him into the kitchen to show him the kind of box to buy in which to pack his things. Just how it came about I do not know, but, there in that kitchen, the four of us found ourselves praying for the pastor and his coming

campaign in far Western China. Simple and unaffected, he stood among us and lifted his soul in prayer to God for a blessing on us and the great province which we have learned to love.

That afternoon Ding Li Mei revealed the secret of his power as a winner of souls. He spends a long time in prayer.

He is the son of a Chinese Christian, and, if he is a fair sample of what the second generation of Christians in this country is to be, the servants of God who are spending their lives and their money in order to bring China to Christ need not worry about the outcome. He is a member of the Presbyterian Church and has been through their schools in the province of Shantung. While in the schools he never wearied in persuading his fellow students to accept Christ as their Saviour and Lord. After leaving school he began to preach, but it was soon discovered that he was peculiarly fitted to work among students, and his own church gave him up to that special work. He is at present the Chinese

secretary for the Student Volunteer Movement for the Christian ministry. He visited the college at Weishien in Shantung some years ago, and as a result one hundred students volunteered for the ministry. He is very simple in his approach to men and has none of the arts of the orator. Indeed he is more like a teacher before his class than a public speaker trying to win an audience. He uses the blackboard very effectively in his work. He is equally at home in his personal dealings with individual students, and the boys like to talk with him.

We parted at Shanghai and did not meet again until he reached Ichang. I had gone ahead to hire and get ready houseboats for our party, and I secured one for Pastor Ding. His interest in all our preparations and his questions as to the journey betrayed the state of mind which was concealed behind a calm exterior. Finally we started, and then he really became acquainted with the Yangtze. He saw it dancing around in swirls and resting in some backwater. He stood on the bank and watched it hurl itself over the rapids while half naked trackers bent their backs to the rope and strained themselves to advance the boat so much as a foot. He came over to our boat for some of his meals, and I wish those people who think the Chinese are a stupid people could have seen him laugh and have heard him tell a funny story. This man of God is no ascetic. His leading of evening prayers was a benediction.

He left us at Kweifu, just above the gorges, and went on to begin his tour through the province. When we reached Chengtu, in March of this year, we found him in the midst of a series of meetings in the city. He had spent a week with the students of the West China Union University, and, as a result, there is a good vigorous Volunteer Band at work. He was the means of starting several Bible study classes in our and other schools of this city. Christians caught a fresh view of their responsibility, and the meaning of the sacrificial life of our Lord began to enter their souls. Men who are studying for the ministry were heartened in their purpose when they beheld this servant of God, spending and being spent in the

service of Christ. One Sunday morning he presented the need of Szechuan to the church and urged the Christians to win one for Christ during the year. Missionaries were glad to listen to him as he spoke of the hidden things of God.

He went from Chengtu to Yachow and letters from that city bear testimony to his unfailing power with men. Kiating was blessed by a visit from him. At that



DING LI MEI

place he addressed an audience of eight hundred students in the government school, and at the close of his address, the leading official of the city publicly said that Christianity is the only hope for China. Well he might, when he saw what Christianity has done in the life of one Chinese. While I write he is at Suifu; from there he will go to Chungking and Baoningfu. In all these journeyings he is accompanied by Mr. Openshaw of our own Mission. The special work of Mr. Openshaw is to see that the people sing (and when he leads they do); that Pastor Ding is not overworked, and that he gets a fair amount of sleep. Mr. Pettus told us, in Shanghai, that they regarded Ding Li Mei as worthy any two foreign workers that they have on their staff, and as he is not



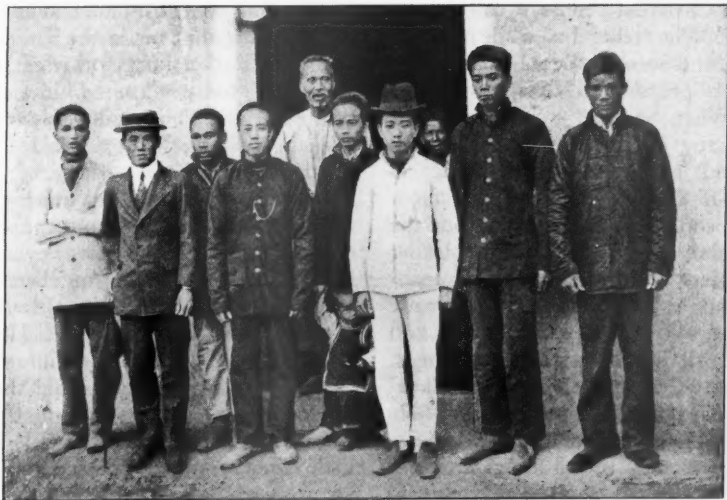
very strong there is great need of care in planning his work. It certainly would be a serious loss to the church of Christ in China if this man of power were taken from its ranks.

This leads me to say that the greatest work before the mission bodies at work in China at the present time is that of producing such leaders as Ding Li Mei. *The church of God in this country needs ten thousand men like Pastor Ding.* We may strain ourselves in our endeavor to send fresh recruits to China, but unless we can train men for the ministry that are native to the soil, and who understand the problems of living that confront the Chinese working people as the foreign missionary never can, we shall fail in our task. We are in danger of thinking that we can evangelize this country, but, thank God, we cannot. That high and holy privilege has been reserved for the sons of Cathay. To them belongs the task of carrying the message of joy through the valleys and across the plains to their own people. And they can do it. Given the training and the help just now, and in a few years they will be ready to take up the torch and bear it on to the regions beyond.

But what of *our* share in this work? How many such leaders as Ding Li Mei have we produced? These are searching questions for us. We have been in China three quarters of a century and have had

the time to fit leaders for the Chinese church. Our membership is in no wise behind that of other communions in intelligence; yet the fact is that we have no leader comparable to Pastor Ding. Why? Because we did not begin to train leaders in the early days. We flattered ourselves with the thought that we were, above others, called to preach the gospel; as for schools and such like—that could be left to others. Now we are reaping the fruits of this policy. We are only too glad to secure the graduates of other schools to help us in our long-neglected institutions of learning. Our Board of Managers have acted wisely and well in adopting and initiating a policy of concentration which will allow us to care for and develop the field committed to our keeping. We can hope, if this policy is faithfully carried out, and if it is backed up by sacrificial giving on the part of the churches in America, to bring forth such men as Pastor Ding. We need to plan wisely and well, with a vision of the future Chinese church before us and the faith of our Lord in our hearts. If we will but concentrate on the development of leaders for our churches and for other forms of Christian work, we shall be rewarded by seeing such men as Ding Li Mei coming forth to lift the heavy burdens from the shoulders of over-worked missionaries and gladly helping to bear them.

*Chengtu, West China.*



CHINESE CHRISTIANS, HOPO, SOUTH CHINA; PHOTO BY A. S. ADAMS

### A FAIR CHALLENGE TO CHRISTIAN PEOPLES

The Christian peoples of the earth are powerful enough to put an end to war whenever the spirit of peace shall take possession of them. They are not restrained except as they permit earthly monarchs to enslave them. Are the orders of their war lords always to stifle the admonitions of their Christ?

Ambition, greed and hate command war. A true Christianity could command peace forever. Is it never to speak?—*New York World*.

## From Moonshiner to Preacher

A "Twice-Born Man"

BY JOHN S. STUMP, D.D.

*Dr. Stump is the Home Mission Society's District Secretary in West Virginia, and tells one of the most interesting tales of Gospel transformation we have ever read*



EV. JOHN B. MILLS lives in the mountains of Southern West Virginia. His career is filled with thrilling incidents of lawlessness, punishment, conversion and Christian service. His father and mother were

respectable Christian people of the mountaineer type. The father died while our hero was young, and security debts swept away most of the property. He says of this period, "When we got poor I did not have as many invitations to the homes of our friends as before, an' the preachers quit stoppin' at our house. I got mad. The good people did not want me but the bad ones did, and I became the leader of the worst." He became a "moonshiner," and a "bootlegger." He made whiskey and sold it in defiance of law, and drank it until he had delirium tremens. He participated in many a drunken brawl and had many hairbreadth escapes. He bears the marks of some of his battles.

He was five times in jail for violation of the Internal Revenue laws. It was in connection with his last jail experience that

his religious awakening began. A car load of prisoners were being herded from the station to the jail in Charleston. The street was lined with the curious, mostly women. "Most of 'em was a laughin'. Some few was a sheddin' tears. 'Thar was a multitude to laugh at our downfall an' only a han'ful to sympathize. I remembered my mother's prayers an' her oft repeated exclamation, 'Oh, John, I am afraid you'll come to some bad end!'"

They were sent on to the United States Court at Parkersburg for trial, and were sentenced to a term of imprisonment. While in Parkersburg jail a Salvation Army woman visited them daily to read the Scriptures and pray. Many of the men "patted and danced and sung vile songs while she was a prayin', but me an' a man named Miller knelt down every time." His convictions were quickened by a dream in which he thought Jesus came to the foot of his bed and bowed His head as if in prayer. After this Mills sought an empty cell daily to pray, amid the jeers of his comrades. After forty-nine days he was transferred to Hinton jail. "The little woman went with me to the train, an' took my hand and called me 'brother' because she said she knowed the Lord was

a goin' to save my soul. Oh, if I could only see that little woman who was not ashamed to call me brother afore all them people, and tell her what He has done for me!"

His heart was touched by the kindness shown him in Hinton jail, and he spent much time in looking out of the window across New River in the direction "of Nervy and the children." When next he saw Hinton Jail he was leading a company of happy converts down the mountain to New River for baptism.

After his release, he went home and soon lapsed into his old ways. He went to church rarely, and only to drink and "swap hosses."

One day his wife asked him to go with her to a revival meeting. He refused. She began to weep and to accuse him of not caring for her nor for anybody.

"I got mad and started to leave home. But I went back and said, 'Nervy, git ready an' I'll go with you.' I all'us had to wait fur Nervy to git ready, but this time she was dressed an' a waitin' fur me afore I got the hosses saddled. The preacher's text was about layin' aside the sin that besets us, an' when he come to the sin of drinkin' an' fightin' I felt a terrible conviction. I asked for prayers, an' Nervy an' the whole congregation was almost beside theirselves."

After church they rode home, a distance of nine miles, and back for the evening service. Next day Mills went up on the hill and knelt down by a log ("That log lays thar yet an' all'us will as long as I live") determined to "neither eat, drink, nor sleep, but jist to die thar if the Lord didn't fergive me. After while I said, 'Good Master, I can't do nothin' more but jist give up. You can damn me if you want to, but if you'll save me I'll do anything you tell me to all the rest of my life, an' I'm a goin' to stay right here till you do one or t'other.' Then he saved me. I got up a shoutin' His praise, an' started down to tell Nervy an' the children. My farm was rough an' never did look purty to me till that day, an' Nervy an' the children looked purtier to me than ever they did afore. As I went down the hill a hand was slapped on my shoulder an' I turned 'round to see who

was thar, an' when I seed thar was nobody, I got skairt. It 'peared to me like a voice spoke out an' said, 'Back up thar you promised me you'd do anything I wanted you to do as long as you live. Now, you must preach the gospel an' you shall see the thing you've been dreamin' about all yer life.' I was \$600 in debt, an' had a wife an' fourteen children, an' couldn't read a word. I vow, I was in a purty fix to begin preachin'."

Mills began at once his preparation for the ministry. Under the tutelage of his wife, he began to spell out the words of the New Testament. The first verse that impressed itself upon his memory was, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "When I spelt that out I ran into the house like a little boy to show it to Nervy, fur if ever a verse of Scriptur' suited a man's case, that one suited mine." This promise has been his constant support.

His first sermon was preached near his home. He had learned to read a little, but could not make out the Roman numbers. With his finger on the text he called a little boy (T. E. Peters, now a college graduate and the successful pastor of Athens Church) to him, who told him what chapter and verse it was. His ministry is remarkably successful. On being asked why he does not go to the cities to preach he says, "The Good Master did not call me to preach in the cities an' among the educated. He called me to preach to lawbreakers an' the mountain people who know me an' what kind of a life I have lived."

His change of life no man questions, and physical fear he does not know. Recently a man just released from the penitentiary for attempted murder came into the church and began to swear. Mills bore with him until he broke out in profanity the third time; then he dismissed the meeting. The man cursed him and declared that he would kill him if his case was reported to the officers. Mills went directly to a magistrate and had him arrested and severely punished. "The people told me not to come back fur the man would surely kill me. I thought of

what Paul said about the people tryin' to keep him from goin' to Jerusalem, an' I told 'em I was ready to die at Mountain Creek if it was the Lord's will. I have been goin' back an' I haint dead yit."

In common with many of the mountain folk, and more than most, Mills' life is influenced by dreams and omens good and ill. From early childhood he had dreamed until he was haunted by it that he was preaching in a house with brilliant lights suspended from the ceiling and projecting from the walls. Never in his life had he seen anything better than a log church dimly lighted with tallow candles. Electricity and gas lights he had never heard of. It was the fulfilment of this dream that was promised him when the hand was laid on his shoulder after his conversion. When he first saw such a house he was overcome with the joy of assurance that the Lord was leading him. "I set and gaze at the lights and think of how the Good Master has led me, every time I see a church lighted that way."

In a dream he saw clearly a little house and farm not very familiar to him, and was commanded to go there. After several hours thinking he located the place—a half day's journey from home—and started immediately for it. On his arrival he found a man and his wife who, like Cornelius, had been thinking for days and were ready to hear the words of salvation.

He dreams of roads and villages unknown to him, and as he travels he recognizes these waymarks as they have occurred to him in his dreams, and rejoices in the assurance that his mission is in obedience to the will of the Lord.

He has the faith of a little child, and turns to the Lord for what he needs with childlike simplicity. When he prays publicly, one seems to see a little child hanging on his father's knee and telling through his tears all his childish woes and needs, with never a doubt of the father's love, ability and willingness to give comfort and supply every want.

After his conversion, believing that he would die if he gave up whiskey, he allowed himself. He would use only a pint a week. Not long afterward he was startled to find that he was drinking a quart a week. He went back to the log

on the hill, and told the Lord that with His help he would never drink another drop; "and I haint tasted a drap sence."

"Now, I know you'll laugh at me, but I'm goin' to tell you how I quit packin' the stuff. The doctor told Nervy she must keep some whiskey to take medicine in. I was down at Keystone and got a quart fur Nervy an' had it in the inside pocket of my overcoat. In a store where I was a buyin' some goods, they got to talkin' about whiskey, an' I preached 'em a reg'lar sermon on the sin o' drinkin'. It had a powerful effect on 'em, for they knowed that I was prepar'd to talk on that subject. I put my goods in a bag an' when I went out to throw it across the saddle I knocked that whiskey bottle out an' it drapped at my feet. It did not break, an' I grabbed it up as quick as I could, an' looked to see if anybody was lookin'. I was powerful thankful nobody was a lookin'. But I was awful 'shamed of myself, an' when I got home I told Nervy that she would have to git her whiskey some other way, 'cause I'd never pack nary another drap of it as long as I lived."

It was in answer to prayer that his \$600 debt "melted away; I can't tell ye how." He was sent for to preach in a community where he thought he could not go on account of the shabbiness of his clothes. His hat especially was past wearing. "I'd been botherin' about that thar hat for some time, an' I went out to my prayin' place an' said, 'Good Master, thar is jist two places whar the sperits comes from, an' the good sperits all comes from you. Let me know whether this sperit that's been a botherin' me about this hat is from you or not, and if it is from you, won't you jist give me enough out of your rich bounty to git me a new one afore I have to start away, an' I'll take it as a sign that you want me to go.' I began to feel as if I was a prayin' fur a thing I already had, an' I went to the house an' laid down to get a little rest afore I had to start, an' I heerd a neighbor come in and ask whar I was, an' he come straight upstairs an' begun to shake me like he thought I was asleep an' he says, 'Say, John, what do you think of a feller a goin' 'round as hot a day as this with two hats on his head.'



And then he told me that he'd been a thinkin' that I needed a new hat an' so he went to the store that mornin' an' bought me one jist to sort o' git it off his mind. An' thar was my new hat I'd been a prayin' fur."

He came home from a preaching tour without money and found a peremptory demand for the payment of an account of \$6. He felt discouraged and thought he could not preach any more. But he went out to pray, and said, "Good Master, you know you won't let me do nothin' but preach, an' you said that 'They that preach the Gospel shall live of the Gospel,' but I'm gittin' in debt fur my livin' an' you know its no use fur me to preach to the people if they git to sayin' I won't pay my hones' debts." Then he continued the narrative: "After prayin' fur some time I got very bold an' I said 'Good Master, you was down here on this earth yourself onct, an' you told us to do to others as we would like fur them to do to us. Now, you are up thar an' you own everything an' can do jist what you please with it, an' I am down here a tryin' the best I kin to do what you told me to do. If I was up thar an' you was down here, I can't believe I'd let you suffer for \$6 to pay your hones' debts with. I know you are a heap wiser an' better an' I'd be, an' I believe you'll not let me suffer.'

"Next mornin' I went to the post office an' got three letters. I brought 'em home an' throwed 'em down in my daughter's lap an' the first one she opened had a check in it for \$25. The letter said, 'You have been in my mind for several days, an' I have decided that the Lord wants me to do something fur you,' an' thar was a whole lot more in that letter that I haint a goin' to tell you.

"When I seed that man, who is a very rich man, an' told him my side of the story his eyes filled with tears, an' he said, 'Mills, go on with your preachin', an when you break, we'll both break together.'"

A few weeks ago I was in the mountains. Brother Mills, after his Sunday morning sermon, rode over the mountains twelve miles to meet me in the evening. He refreshed my soul with a rehearsal of his experiences and with the unquestioning faith that nerves him for every hardship. His hair is almost white. But his zeal and his strength seem not to wane. Like Moses, "His eye was not dim, nor his natural force abated." He told me that heaven is getting richer for him all the while. "Two more of my children have gone over sence I saw you last. My work 'pears to get harder as I git older, an' sometimes I cry out for deliverance; but then I feel ashamed like I was a soldier that had asked to be let go home while the battle was a bein' fought."





## Familiar Letters from a First-Year Missionary

*Corkscrew Lane, Nanking, China.*

*December 8, 1914.*

IT is true that we haven't been here as long yet as we were traveling, but we are so comfortably settled that we've almost forgotten the journey, and are busy and very happy. Already China seems like home. . . I don't know when we shall go up the river, last year the party went in May, and sometimes they don't go until October or November. We have just learned that West China is fairly well manned except for one station, Kiating. That is where Pansy Mason is, and Mr. and Mrs. Bradshaw. A. would like to do evangelistic work first, and later, after he

has had some experience, possibly teach in the University in Chengtu. . . I'm reading a story called "My Lady of the Chinese Courtyard." It is a collection of the real love letters of a real Chinese lady of high rank to her husband who went with Prince somebody-or-other on a trip around the world visiting foreign countries. It is beautifully worded — exquisite English and has lovely illustrations of scenery. We have four beautiful roses on the table, and a vase of maroon and white chrysanthemums too. I must learn two new Chinese characters for tomorrow. I'll write them here for your edification, and be learning them at the same time.

慢 <sup>4</sup> = slowly, "màn"	今 <sup>1</sup> "gin" = today, now
前 <sup>2</sup> = formerly, "tsien"	昨 <sup>2</sup> "dzò" = yesterday
	時 <sup>2</sup> "shì" = time, hour
後 <sup>4</sup> = "hou", after	候 <sup>4</sup> = "hou" = times when
透 <sup>2</sup> = "tsung" through, by, from	現 <sup>4</sup> = "hsien" = now, at present
	心 = "sin" = heart, mind

THESE CHINESE CHARACTERS, OR WORD SIGNS, ARE PHOTOGRAPHED FROM THE LETTER, WITH SLIGHT STRENGTHENING OF WEAK SPOTS

*January 3, 1915.*

A Happy New Year to you all! It seems funny to think that a whole month of it will be gone before you get this. When we get up West our mail will all be two months old. Here it is January, and we haven't heard about your Thanksgiving!

Chinese is awfully interesting. I'm sure you'd enjoy it. We have learned two hundred characters now and you can juggle them around and say lots of things — if you only know how. The lack of grammar is so strange. You don't have to worry about tenses and cases as in Latin and Greek. There is a right and wrong way of arranging the words in a sentence, but there doesn't seem to be any definite rule how to do it. . . . Last night the rats in our walls had a big fight. They always make a lot of noise and wake us up almost every night, but last night they shook the windows and squeaked and ran about till one could hardly believe they were only rats.

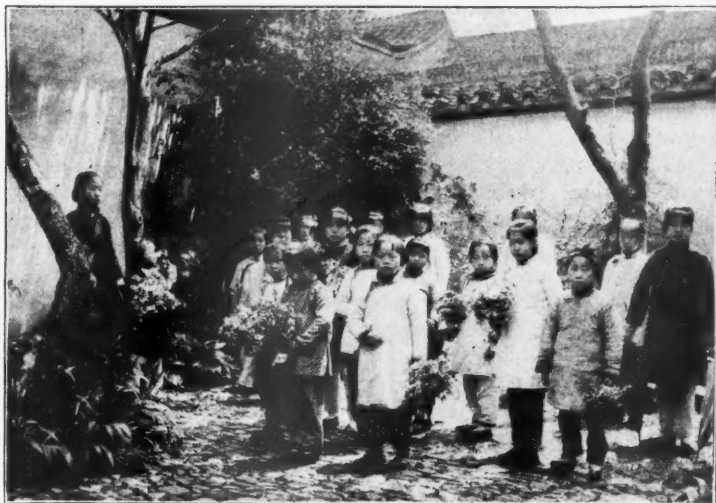
We had to go to school on the morning of New Year's day, but not in the afternoon. At half past twelve we had a feast — a Chinese feast with our Chinese teachers. It was a perfect nightmare. I'm surprised that I'm not dead from the germs, but I'm not. It would be impos-

sible to tell you what we had to eat, but I can mention a few things — sea slugs, sunflower seeds, watermelon seeds, pickled walnuts, ham, pork, chicken, garlic, onions, dove's eggs, bamboo, tea, etc., etc. It took two hours and a quarter to eat it. Afterwards some of us went out and played volley ball for an hour to get over the dinner. Such messes — stews with we didn't know what in them. And it was the polite thing for the Chinese to take things from the dishes with their own chopsticks and give them to us to eat. They served the seeds and nuts with their fingers! I hope we don't have to undergo the agony often, for it is dreadfully impolite to refuse or leave things.

The war seems pretty close out here because so many of our friends and friend's friends have gone. Lots of sons of English folks here are at the front. We get English magazines and papers here, and they are full of pictures of the killed — page after page of young men. It's perfectly awful!

Some one just came to collect a fire tax — that is a tax for paying people to be ready with buckets and water in case of fire. We had to pay 200 cash, which is less than five cents. Imagine! But the people are so poor that everything is done on a small scale.

*(To be continued.)*



THE HUCHOW SCHOOL CHILDREN, CHINA



HAMLET OF GROVONT, TETON PEAKS IN THE DISTANCE

## Pioneering in Jackson Hole Country

BY D. D. PROPER, D.D.



THE Jackson Hole Country is that portion of western Wyoming south of Yellowstone Park between two ranges of mountains known as the Wind River on the east and the Teton on the west.

The distance between the Peaks of these two mountain ranges is between forty and fifty miles. The well-named Snake River (because of its sinuous course), several hundred miles long, takes its rise just south of the Park, including Jackson Lake with its springs and little streams coming down from the snow capped mountains. This beautiful lake is about fifteen miles long and five wide, and just below its outlet the Government has built a dam costing a million dollars to conserve this water for summer use when it is most needed. This stream furnishes water for irrigation not only in this valley but flows through Idaho and into Washington before it is lost in the Great Columbia River. This beautiful valley is about seventy miles long and averages from two to ten miles wide. The land is rich and produces fine crops of hay, alfalfa, oats and wheat. It is a great cattle country and thousands are raised each year. Just before our party reached Jackson the first week in November, according to reports \$100,000 worth of

cattle had been driven to the railroad station twenty-eight miles over the Teton pass. There were many fine herds of Herefords and other varieties remaining on the farms. This deep depression, called a "Hole," entirely surrounded by lofty mountains, is only accessible by three or four passes one half the year, and by but one pass the other half. Report says it was called "Jackson's" Hole in an early day when there were but few settlers, because an outlaw named Jackson with others made this a rendezvous, hiding away from officers of the law. Whether or not this was true, there is nothing there today to suggest it, and Baptists are now trying to make this valley a Paradise for the saints. The natural scenery can hardly be surpassed in any country. The altitude of the highest mountain peaks is about 14,000 feet, and in the valley it is a little over 6,000.

The little town of Jackson with about 200 people is the largest single settlement. At present there are about 1,500 people living in the valley, and two thirds of them have come in the last ten or twelve years. The earliest known settlers came thirty-four years ago, and some now living came eighteen or twenty years ago. There are a number of well improved farms from 80 to 400 acres, and several men have become wealthy, having large and valuable ranches, with plenty of cattle.

Hunters say that all kinds of game, such

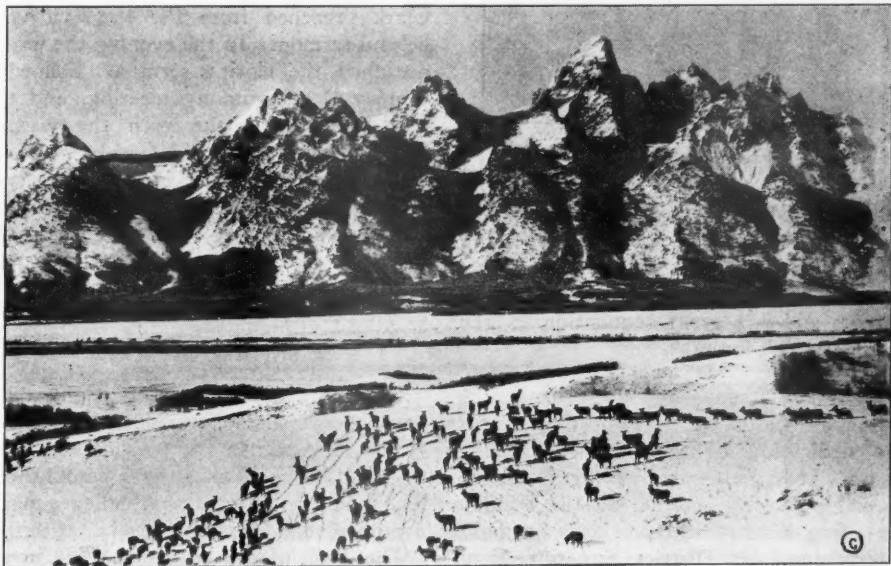


as duck, grouse, sage hens, deer elk, wolves, foxes, mountain sheep, including other wild animals are more plentiful here than anywhere else in our country. Certain it is that hundreds come from a long distance to hunt. The lake and streams are full of fish. According to government reports there are 30,000 elk between these mountains. The elk is the chief animal food of the inhabitants. During the open season, between September 1st and November 15th, each resident is allowed to kill one elk for winter meat, by taking out a license costing five dollars. A non-resident must pay fifty dollars for the privilege. When the snow begins to cover the mountains the elk come down toward the valley. They have no regard for the ordinary fences, and so the farmers build very high fences around their hay stacks. The government buys several hundred tons of hay each winter to feed the elk when the deep snow covers the pasturage. This is a difficult place to reach. Victor in Idaho is the nearest railway station. From there it is twenty-eight miles by stage across the Teton Pass, 8,469 feet high, and over the worst roads this scribe ever traveled. This is one reason why more people have not gone to this fine country with its cheap lands and abundant water supply.

## RELIGIOUS BEGINNINGS

So far as ascertained the first religious services in this valley were held by Rev. Mr. Johnson of the American Sunday School Union in the spring of 1909. That fall the Episcopalians established a Mission and built a "Rest House," costing about \$10,000. In the spring of 1910 Rev. T. H. Baxter, colporter of the Baptist Publication Society, accompanied by his wife, went into this valley from Evanston on the Union Pacific Railway. It was a long, hard trip with the colporter wagon. They have organized Sunday schools and aided in maintaining them at Jackson, Zenith, Grovont and Cheney.

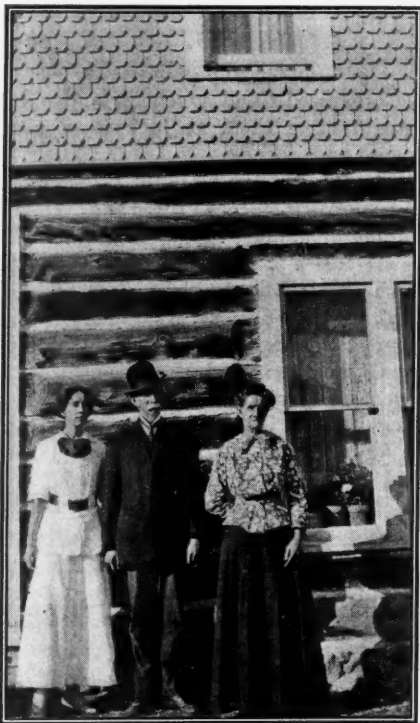
In September, 1910, Dr. R. G. Seymour and Rev. Joe P. Jacobs visited the "Hole," spending a Sunday, giving assurance that Baptist work would be sustained. In March, 1911, Mr. Jacobs and Rev. Geo. L. White, then General Missionary of the Home Mission Society, spent two weeks in special meetings and organized a little church in Jackson. In October, 1911, Messrs. M. C. Treat and M. S. Smalley, of Washington, Pa., with Mr. Jacobs spent eight days at Jackson, holding services on Sunday and three weekday nights. A lot donated by Wiley W. Smith was se-



TETON PEAKS 13,900 FEET HIGH—THE ELKS' PARADISE

lected for the Baptist church and plans were made for the building. In November, 1912, Hon. E. W. Stephens of Columbia, Mo., and Mr. Jacobs spent one week at Jackson holding services weekday nights and Sunday. About this time the building was enclosed and meetings were held in the Sunday school room.

On May 23, 1913, Rev. C. Wardlaw and wife of San Diego, California, arrived



PASTOR WARDLAW AND FAMILY

and assumed the work of missionary pastor for the Home Mission Society and Wyoming State Convention. Miss Jessie Wardlaw, the pastor's daughter, came with her parents and is a great acquisition to the young people's forces.

#### DEDICATION SERVICES

Sunday, Nov. 9th, was the day set for the dedication of the Baptist meeting house. It had also been arranged to have special preaching services on the Sunday preceding this date and each weekday night intervening. So District Superintendent Jacobs and Rev. L. G. Clark, Sunday

School and Young Peoples' Director of the Publication Society for northern Wyoming, began their services Nov. 2nd. Dr. D. D. Proper, General Superintendent, and Rev. J. F. Blodgett, General Missionary of the Home Mission Society, arrived Nov. 5th. The meetings grew in interest and attendance. Pastor Wardlaw conducted the song services, and was generalissimo of all the forces. It was good to see the people come from one to four miles around to these services.

Sunday, Nov. 9th, was the last and great day of the feast of good things. Mr. Jacobs preached the dedicatory sermon, 1 Cor. 12:27, an appropriate, stirring sermon. He also made the financial statement showing that the building, not yet fully completed, had cost \$1,894, including the \$200 he had brought with him. Cash and pledges were secured to the amount of \$425. It was estimated that this would complete the work. To secure the erection of this building the Home Mission Society gave \$750, and this made it possible for this little church of less than twenty members to have a house of worship.

Rev. C. Wardlaw led the congregation in an appropriate responsive dedicatory service. Rev. T. H. Baxter offered the prayer of dedication. Others took part in the services. After a picnic dinner Mr. Clark preached from Ps. 46:7, a very helpful sermon. In the evening the writer preached the closing sermon. Following there was a testimony meeting, and the good-bye hand shake with the visiting brethren, to the tune of "God be with you till we meet again." Thus closed a very interesting series of meetings, the pleasant memory of which will long linger with the visitor. We have reason to believe these services were full of interest and profit to the people.

#### A NOTABLE COUNTRY

This part of the western country has become somewhat distinguished by reason of the character of the persons who have visited it, some of whom have homes there. The week we entered this valley a party composed of Mr. John Fox, Jr., author of "The Trail of the Lonesome Pine in the Heart of the Hills," Mr. R. J. Collier, of



CONGREGATION ON DEDICATION SUNDAY AT JACKSON

*Collier's Weekly*, with others, made the return trip. Just before that Mr. T. M. Carnegie (nephew of Andrew), J. M. Waterbury, Jr., and others were there. The guides and stage men call these parties of hunters "The Dudes." Mr. Owen Wister, author of the "Virginian," has a home in this valley, where he spends some time, and Mr. Pederson, patentee of the Winchester Firearms Co., owns a large ranch on which is a \$14,000 house, not far from Jackson.

Pastor Wardlaw and wife are natives of South Carolina, and after several years of home mission work in Arizona, removed to San Diego. They, with their daughter, Miss Jessie, are admirably fitted for the work in Jackson's Hole. The little Baptist church of Jackson is small, but it numbers some precious saints. The Baptist Sunday school has increased to an

average attendance of between forty and fifty pupils. The Episcopalians and Mormons each have a small organization and Sunday school, but a good share of the children come to the Baptist Sunday school, held at a different hour. There are enrolled in the public school of Jackson 85 pupils, but not all the children are in school.

Grovont, fourteen miles north of Jackson, has a Baptist Sunday school and regular preaching services will need to be established there. For the present Mr. and Mrs. Baxter care for the Sunday school. This is a post office, and a start for a town in a very fine section of agricultural lands. There is also a fine water power here on the little Gros Ventre River. This is a most delightful place to spend a vacation during the summer months.

*Omaha, Nebraska.*



## Modern Acts of the Apostles, Volume I, 1915

## CHAPTER I

BY REV. C. E. CHANEY, OF MAUBIN, BURMA



HERE was a man sent from God and his name was Judson. Him did the Lord call and send to subdue the kingdom of Burma and the priests of Budd. He was a mighty scribe, and a valiant warrior, fearing neither man

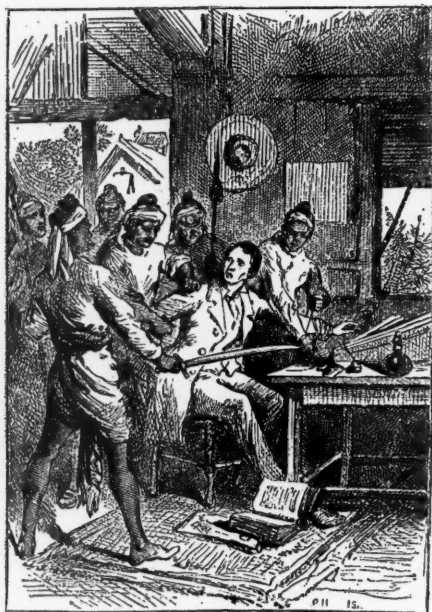
nor demons. And he had unto his wife one Ann Hasseltine, a true daughter of Deborah and a leader among the mothers of Israel. She wrought mightily for the Lord with her husband.

And there were dark days in those times which did try the faith of this man and woman, for the Kings of Burma and the priests of Budd prevailed over this Judson so that he was bound with many chains and was cast into the inner prison called in

the Burman tongue "Let-ma-yoon," which being interpreted means "stay not the hand," for the torment of that place was exceeding great, so that even the jailor might be moved with compassion at the sight of the torment. In those days this Ann through much tribulation ministered to her lord and prevailed with the captains of the enemies' hosts to spare his life. And the Lord was with them and strengthened them in all their afflictions and delivered them out of the hands of all their enemies.

Then the Lord gave them victory so that there joined the Judson tribe year by year such as were chosen and sent, both men and women; so that when Judson fell in the great battle many other valiant warriors led the host just as Joshua did in the day that Moses fell. And when the tribe of Judson numbered two hundred men and women there was great rejoicing and the people set apart a day, and days, and a year in which to assemble the people and rehearse their triumphs and give glory to their God, the Lord of battles.

And this is the report of the captains of the hosts in Burma as recorded by the scribe. There were captives taken a great multitude, a thousand and ten thousand and three score thousand, besides their camp followers a great multitude a thousand, ten thousand and three score thousand. They had prevailed over the kings of Burma and put them to flight, and now, even now, they are prevailing over the priests of Budd. Against them they had erected one thousand and nine fortresses throughout the length and breadth of the land to subdue the remainder thereof. Hard by the fortresses were built many schools of the prophet warriors, more than seven hundred and forty schools did they build for youths one score thousand and for maidens half a score thousand, thirty thousand in all were the pupils thereof, the flower of the land taught in all the learning of the wise. Therefore did the priests of Budd fear and quail before them



JUDSON'S SEIZURE



even as the priests of Baal before Elijah. And the Lord blessed the Judson tribe greatly before all the surrounding nations and tribes of those regions, giving them great honor in the sight of God and men.

And immediately after those days of rejoicing and victory there went forth a

help of the Lord and to the help of the tribes of the Lord. Therefore did the head captains of the host blow their horns and sound the retreat. Great heaviness fell over all the camp at the words of the decree, for the warriors were loath to show their back rather than their face to the enemy, but the priests of Budd greatly rejoiced at the words of the decree and greatly strengthened the hands of their hosts.

Even so ran the report from the captains of the hosts in Burma, and the captains of the hosts in the land of the dark Hindu, also from the land of the giant mongols and the isles of the little peoples of Nippon, and many other companies of the Lord's hosts sent in a report like unto the report of the Judson tribe.

Then was the Lord wroth, even as in the days that the spies were sent to search out the Promised Land and brought back a goodly report of it, but the people were faint-hearted and refused to go up and possess the land.

Then the word of the Lord came to the sons of the prophets saying, Go up and down throughout the length and breadth of the land of the Baptists and Judson and cry out, "Ye who have stayed home with my goods, repent every one of you your sins. Cleanse your hearts of the abominations of other loves which have come in and stolen my own from me and seek again your first love, so shall it be well with you; then bring in your gifts, even the tithe to the help of the Lord's hosts and I will open the windows of heaven and bless you. But if ye repent not and withhold mine own from me, your goods will I scatter to the four winds and your goodly place will I make like unto Sodom, yea even like unto Belgium, because ye failed to be stewards of the Lord's host. Even as it is in Europe so shall it be with you if ye know not the day of your visitation, if ye sit at ease in these days when the Lord of hosts is calling unto you, REPENT and GO FORWARD."



BAPTISM OF KRISTNU

decree from the land of Judson's birth to all the captains of the hosts, commanding them that from the beginning of the new year there should go forth no new leaders to stand in the gaps of the fallen, the warriors who had been wounded and recovered should not return to lead their hosts to greater victory, the silver and the gold for building and repairing fortresses should cease to flow, and the silver and gold for implements of war and for feeding the host should be cut off one part in six. Even so was it decreed, not because the enemy was too strong neither because the silver and gold failed, but because those who stayed at home failed to go up to the





### An Encouraging Outcome

THE outcome of the financial year of the missionary societies presents many reasons for thankfulness and encouragement. Everybody recognizes the fact that it was one of the hardest years in many decades. The war in Europe followed a long period of business depression in this country, making uncertainty more uncertain still. The year began with the great debt of \$284,000 still to be lifted, though the major part of the task had been accomplished. The war laid some inescapable extra demands upon our Foreign Mission Society. The earning capacity of large numbers of our church members was temporarily diminished. It is not strange that there were anxious forebodings and many dark hours at headquarters, although through all there was the faith that sustains the workers in the most trying experiences.

There was a strong feeling of relief, therefore, when it was known that in such a year the churches had nobly responded to the calls upon them, increasing their contributions to the Foreign Society, for example, by nearly \$34,000. Through the decrease in legacies, annuities and individual gifts, however, there was a deficit of \$33,161. To this was added a \$5,000 deficit of the Woman's Foreign Society, and practically the same amount for the Woman's Home Mission Society, making a total of \$43,000. The Home Mission Society had a small balance, and so had the Publication Society. The outstanding fact was the response of the churches to all the missionary organizations, showing a loyalty and

devotion that speak volumes for the future.

And as for the comparatively small debts, there was no idea of sitting down under them. Inside of ten days the Woman's Foreign Mission Society reported that its debt was raised. There was a meeting in New York of the Finance Committee of the Northern Baptist Convention to consider the reports and fix the budgets for the coming year; and simultaneously a meeting of the Committee of Twelve appointed last year to raise the debts, Mr. F. W. Ayer being chairman and Dr. C. L. White secretary. This latter committee found that after paying the debts and expenses it had a balance of \$4,789 left, and a proposition to offer this sum toward the new debts, together with the services of the committee to help raise the whole amount at once, was unanimously agreed upon and as gratefully accepted by the Finance Committee. It was felt that if this could be done before the Convention met in Los Angeles the effect would be most helpful. The spirit was splendid and characteristic. Never indeed have the denominational leaders been so closely bound in service as now, with the single aim to further the great enterprises in which as Baptists we are engaged.

With the strong sentiment expressed against a retrenchment that would cripple the work on the fields abroad, and the evidence that the churches mean to stand by their expressions in this respect, we believe that the present year will be one of progress. It is something to be proud of that in such a crisis year as the last our churches,

Sunday schools and young people's societies have given more for home and foreign missions than in any previous year. We think Secretary Haggard is right in saying that if we can have a year now of steady aggressive teamwork the normal income of the Foreign Society should be increased at least \$150,000; and what is true of one Society would be true in corresponding degree of all. Now for such a year!



### Blunting the Conscience

ONE of the most remarkable articles that has appeared in connection with the European War, so far as we have seen, is that entitled "Is the American Conscience Dead?" by Morton Prince, first published in the *Boston Herald* of April 3, and later reprinted in pamphlet form. The question raised is of broader import than the issues of war, and may well be considered by every Christian.

Dr. Prince asks, "Does silence give consent?" He points out the striking instances in which the moral and international law of nations has been ruthlessly violated, with only silence on the part of our country, which is the chief of the neutral nations, and gives the reasons why, in his judgment, our government should have voiced its protest. The concluding reason is the one that interests us especially, namely, that the national conscience should express itself by protest against wrong by whomsoever committed, because of our duty to ourselves and to our own ideals of right and humanity. It is for ourselves, if not for others, that we should speak out.

And this because history shows that the moral conscience of a nation, as well as of the individual, can only be maintained by standing up for its own ideals, for what it believes to be right. This certainly is sound Baptist doctrine. "If, when our conscience is shocked, we do not do this, it soon becomes blunted and callous, and we cease to have convictions that will inflexibly determine the attitude

of the nation when moral issues are presented. Already, apparently, our conscience has become dulled to the atrocities of this war. At first we were stunned, we could scarcely realize the horror of it all. Then we were silent. Then our conscience became blunted, callous, and now we take it all as a matter of course." Many of us can attest the truth of this from our own experiences. We have supped on horrors till we can even read of the torpedoing of passenger vessels by submarines and the destruction of the lives of innocent passengers, men, women and children, without keen sense of what this new inhumanity portends to the world. It does seem as though we were in danger of losing our individual as well as national conscience through failure to voice our convictions and stand for our ideals in such wise as must compel attention from those who realize that moral force is still one of the mightiest agencies in civilization and must be dealt with.

Certainly it is the province and duty of the Christian churches to voice their protest in behalf of humanity and of respect for treaties and international law. When Christianity itself is put on trial, it is time to make Christianity's voice heard on the side of peace, of good faith, of national morality, of the ideals of democracy as opposed forever to those of militarism and autocracy. The doctrine that might makes right must be stamped as it deserves, and every violation of the Christian principles must be condemned, if Christian ideals and institutions are to persist in the future of the nations. Dr. Prince is right in saying that idealism for humanity has been the strongest element in our national life. We have had and still have profound convictions on moral issues. We have rejoiced in the development of a new public conscience regarding political and commercial honor and honesty. The effort to arouse the spirit of militarism in our people has failed, as it ought to fail. The cause of peace

has made progress, and will continue to make it. We have nothing to fear except the blunting of our conscience and the failure, under a false idea of neutrality, of protesting against the violation of the sacred rights of humanity. The Christian conscience should be quick to respond to the demands of right and righteousness, and should make itself heard to the remotest peoples. No nation should have any question as to where the American people stand on questions of national morality, international law, and the higher law of humanity, or on the issue of universal peace and world federation that will make another war epoch like the present one forever impossible.



#### Do Not Confound Them

The Christian Woman's Peace Movement should not be confused with the Peace Movement of which Miss Jane Addams is the head, and which has sent a delegation to The Hague for a conference. The latter movement is associated with the woman suffrage cause and is political in its nature. The Movement with which Mrs. Peabody is connected is absolutely dissociated from politics, and is a movement of the Christian women for one specific purpose—a peace propaganda based on the teaching and spirit of Jesus. It uses, moreover, existing organizations for this propaganda. "We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed." Read the announcement on another page, and you will see exactly what Christian women are asked to do, and will realize that this is a movement for intercession and for education, since the spirit of the people must be changed before we can hope for a world peace and that universal brotherhood which Jesus Christ came to establish as the kingdom of God on earth. This is a practical movement in which every good woman may have part. And it

is most appropriate that it should be a missionary movement, for in missions lies the most potent force to bring about the international fellowship and common purpose which are essential to a federation of the world.



#### Russia's Mistaken Policy

By order of the Police Prefect of Petrograd, Pastor William Fetler, who was exiled from Russia some months ago, has been deprived of his rights as a minister and is no longer to be considered pastor of the *Dom Evangelia* Church in Petrograd. This action of the police prefect is in pursuance of a recently issued order which gives the power of so depriving a pastor of his rights into the hands of the local police. This was formerly vested in the governor of a province and the change will undoubtedly press heavily on the Baptist brethren. Indeed, the whole of the recent procedure in Petrograd will be likely to encourage the reactionary tendencies which have always been strong in the provinces. Russia will have to change all this presently, when the war is over, and it is a pity that the Czar does not take this favorable opportunity to increase liberty and check oppression, religious or political. The Greek Church with its tyrannical policy is the heavy millstone hung around Russia's neck. Mr. Fetler, by the way, is coming to this country, and will be warmly welcomed by us all. He is a noble servant of Jesus Christ.



#### Our Best Thanks

In the annual report of the American Baptist Foreign Mission Society, submitted at Los Angeles, the following paragraph, for which *MISSIONS* is most grateful, appears under the caption, "The Joint Magazine":

During the year the Woman's American Baptist Foreign Mission Society joined the other societies engaged in the publication of our joint magazine, *MISSIONS*, merging



*Helping Hand* as the other societies had previously merged their separate periodicals. Now we have a single missionary magazine representing all our missionary interests. Five volumes have been completed under the editorship of Dr. Howard B. Grose, who has won widespread commendation both from our own and other denominations for the creation and conduct of the magazine, which is recognized as one of the foremost missionary periodicals, a credit to the Baptists, and a strong factor in the spread of missionary intelligence. A campaign is under way to raise the list from fifty to seventy-five thousand. That the subscriptions have held close to the fifty thousand mark, in view of the general

financial conditions of the year, gives evidence of the magazine's popularity. Under arrangements completed in January, it is believed that the deficit will be reduced this year to \$7,000, or less than that of any two of the societies prior to the combination; while it must be remembered, in this connection, that the magazine goes into from two to three times as many homes as any one of the former publications did in their best days. Credit belongs to the editor for the most economical business management, as well as for the editorial ability that has made our experiment successful, and inspired other denominations to follow our example in this regard.

## NOTE AND COMMENT

¶ To those who wish to read a noble presentation of the great issues involved in the European War and the relation of the churches to peace we commend the six sermons by Washington Gladden, the closing one being on "The Church and Peace." We know of no peace pronouncement equal to this, published by McClelland & Co., Columbus, Ohio. Every pastor should get the pamphlet and somehow transmit the thrill of the sermons to his people.

¶ That is a simply wonderful story told by Dr. Stump in this issue, and true to the life. It should be read in a thousand prayer meetings, that the spirit of the man who was translated "from Moonshiner to Preacher" might prove a contagion.

¶ "If the Disciples can have a Six Million Dollar Campaign, it is high time we Baptists should begin to talk in six figures." That is the way the *Standard* puts it. And really, can you give a good reason why not? Aren't Baptists "disciples" also?

¶ Secretary Franklin, after his work in Central China was done, was sent to West China by the Board, and then the conditions in Japan seemed to make it wise that he should spend some time there on

his way homeward. This will keep him away until the fall, and involves long continued strain of travel and visitation, the demands of which upon the physical and mental energies are known only to those who undergo the experience. A secretarial visit is at the farthest remove from a pleasure jaunt.

¶ Foreign Secretary Baldwin was to begin his work as pastor of Park Avenue Baptist Church in Rochester about the middle of May. We believe that he will find in this pastorate the best service of his life, as he will find in Rochester, where he was born, one of the most desirable residence cities in our country. It was a Home Mission Secretary, Dr. Morehouse, by the way, who was pastor in its first years of the East Avenue Church out of which the Park Avenue Church grew. We wish church and pastor a happy and prosperous life together. During his secretaryship Mr. Baldwin formed associations with workers on the field that will continue to be pleasant and helpful. The value of his services has been recognized widely.

¶ The moving picture play entitled "The Birth of a Nation" is cruel and unjust to the negroes, tending to create violent

race prejudice, and provocative only of evil. More than that, it is untrue to history, and glorifies lawlessness and crime. It seems difficult to exercise proper censorship, but some way should be found to prevent such productions as this.

¶ The Annuity Fund for Congregational Ministers corresponds to our Ministers and Missionaries Benefit Fund, and the Congregational National Council has authorized it to raise an endowment of \$2,000,000. Another step in the right direction. When is our \$3,000,000 endowment campaign to open?

¶ A Congregational church in Illinois has a secretary for non-resident members, who seeks to keep in communication with them and secure contributions from all who desire to retain absentee membership. A good idea that for some other churches, and especially good for the non-residents.

¶ The Michigan single collecting agency plan is working well under the able direction of General Superintendent E. M. Lake. Over \$5,000 more was raised in the State for missions this year than last year, and \$8,000 more than two years ago. This took up the offer of Mr. R. E. Olds, a layman of Lansing, to pay \$1,000 provided the churches increased their offerings \$3,000. The total last year was \$55,680, this year \$60,926, and this does not include legacies, annuities or individual gifts. All the societies shared in the increase.

¶ A brilliant reception was given to Dean Shailer Mathews and Dr. Gulick, the envoys of the Federal Council to Japan, at the Astor House in New York, under the auspices of the Japan Society, the Church Peace Union, and the New York Peace Society. Dr. Mathews made a statesman-like address of great breadth and power, showing at the close the remarkable opportunity which Japan has, if she will magnanimously work with the United States, to make for herself a great reputation and at the same time help forward the best development of China. We hope that Japanese statesmanship will rise to the level required by Dr. Mathews in his program. He has done us all honor in his distinct service to international understanding.

¶ The *Watchman-Examiner* says: "Our Baptist denomination has risen in a fine way to supply the societies with generous gifts with which to aid in maintaining the spiritual forces of the world." Well said.

¶ Bishop Brent pleads in the *Independent* for the Moro children in Mindanao, Philippine Islands, and describes a plan that has been worked out for the rescue and education of the 300,000 Moro boys and girls who have no chance unless they are helped from without, since there are no regenerative influences in the corrupt Moro Mohammedan civilization. Of the Moro adults he has little hope, but the children are impressionable, appealing, lovable.

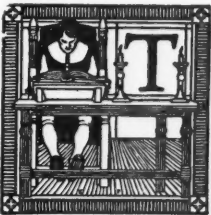
¶ Rev. F. B. Meyer, the Baptist leader in London, has been doing his best to spread the temperance sentiment in England. The *London Times* says he sent out 10,000 letters to Free Church ministers throughout the country suggesting the observance of a "King's Pledge Sunday," with sermons emphasizing the importance from a patriotic point of view of all citizens following his Majesty's example of abstinence from intoxicating drink. He has sought also the cooperation of the Church of England in this effort. This is characteristic of Dr. Meyer, who has canceled all American engagements because of the need at home.

¶ A new economic enterprise has been originated by Dr. E. L. Bliss, missionary of the American Board, at Shaowu in the province of Fukien, China. This is a mission dairy, the need of which was pressed upon him by the high death rate among Chinese babies. This is a sure way to the hearts of the mothers.

¶ A publicity campaign for church-going in the little city of Newburgh, New York, in which Protestants and Catholics united, resulted in the rather remarkable showing that out of 28,000 population a Sunday attendance of 18,000 was attained, and some who had not attended for years decided to become regular church-goers. So successful was the campaign that a permanent committee was appointed. Advertisements were put in the papers, which devoted much space to the project.



JOSIAH JONES SAYS:



**T**HAT he has been reading up on this subject of whether foreign mission business matters should be attended to by the Board in Boston or left to the missionaries on the field.

That Solomon Wiseacre says it is good sense that the missionaries know more about it than a Board 5,000 or more miles away and could attend to things without expense and so save a lot of money.

That when he asked Solomon how much salary the Board get, he says very well but they have traveling expenses and waste their time which is money and might be put into the collection box and besides the missionaries would be happier.

That when he asked Solomon how much he put into the collection for foreign missions last year he grew red and heated and said it was nobody's business, which was probably true since nobody got anything out of it.

That he discovers from the report that when the Board did put the business on the missionaries they said they couldn't attend to it without neglecting their proper work, they were so far apart and travel was so hard and cost so much, and if they had to do this work they must have a secretary or superintendent to look after it, which was done once or twice.

That he can't for the life of him see why it is using missionary money for business expenditure any less to take a missionary in Burma, say, from his work and pay him

a salary to do this work on the field than it is for the Board and secretaries to do the work and spend the money that way, besides the missionary superintendent costs a good deal more and takes away a man from where he is most needed and who knows the language which he learned at great cost of time and money to do something which any intelligent layman at home can do.

That the more he looks into the criticisms of the way things are done, the more he believes they are done in a much wiser way than any suggested by those who are sure they could do them better.

That as for Solomon Wiseacre and his companions they ought to quit telling how to do things for a spell and do something themselves.

That the best thing that could happen to a million Baptists would be to shut them up in jail and not let them out till they had read the whole of the General Review of the Foreign Society five times over and could pass an examination on every paragraph so that everybody might be ready to begin work in the right spirit and see this mighty mission enterprise through in a big way.

That for one he is going to rouse the parson to put the Ten Point Standard up to the church people, carry missionary items into the prayer meeting, help the agent get up a club of a hundred for Missions the best magazine in the world if it is Baptist, and generally aid to make uncomfortable all members who belong to the Talkmuch and Dolittle and Giveless families.



## Colportage Cruiser "Life-Line"

BY GUY C. LAMSON, D.D.

**T**HREE hundred miles southwest from Portland, Oregon, by water travel, is the Coos Bay country. This isolated district has been reached in the past altogether by ship or stage. Coos County now has between twenty and thirty thousand people. Various industries, such as lumbering, mining, ship-building and farming prevail. There are great saw-mills and numerous logging camps. No saw-mills in the world are better equipped or have a greater output than some on Coos Bay. Many streams run into the bay and others into the ocean within twenty miles of Marshfield. These waterways are navigable for light raft vessels. The Gospel cruiser stops for the captain to call at each of the many homes along the river. Often no other messenger of Christ has ever visited there.

### EQUIPMENT AND WORK

The *Life-Line* was the first cruiser of our present fleet to carry the flag of the American Baptist Publication Society. She was built under the supervision of Captain Hall, with funds given largely by people in the Coos Bay country. She was designed by Geo. H. Hitchings, of H. P. Pickering and Co., naval architects of Seattle, and embodies many excellent

features. She is of the glass-cabin cruiser type, forty feet long, and presents a fine appearance on the water. She is equipped with a twenty-four horse-power San Francisco Standard engine, which drives her about nine miles an hour.

The main cabin is about seventeen feet in length. Here the colporter captain holds meetings, gathering between forty and fifty at a time to hear the Gospel. This service is greatly appreciated. The craft carries a complete electric-lighting outfit which lights the cabin brilliantly. There is also a searchlight for night travel.

The regular colportage and Sunday school missionary work of the Society is done by the captain. He preaches in schoolhouses, cabins, logging and mining camps, barns and dance halls. He has nearly fifty localities which he visits. Audiences will average at each preaching point about forty people. That makes about two thousand who attend his ministry, not to mention the people he reaches only in their homes.

The *Life-Line* has been used to carry people to and from services, to aid other boats stranded, for holding gospel meetings, prayer-meetings, weddings, and funerals. The captain sleeps aboard when on a trip. Whenever the cruiser enters a community she is always welcome.

Two chapels have been built recently in needy fields by Captain Hall. One is



a loggers' chapel built on skids, and is capable of being moved with a donkey-engine from one place to another, as is other camp equipment. Many Sunday



LOGGERS' CHAPEL, BUILT BY THE CRUISER COLPORTER

schools have been organized and scores of people saved in this work. Lumbermen, especially, welcome the visits of the cruiser.

#### THE COLPORTER CAPTAIN

Rev. G. LeRoy Hall, the captain of the *Life-Line*, is both pilot and preacher, master and missionary, engineer, mechanic, deck hand and cook. He is a thoroughly trained man—a college graduate, and also a graduate of the Rochester Theological Seminary. He has tact and energy, and easily adapts himself to changing situations.

The *Life-Line* is largely the expression of its master. It is the first colportage cruiser especially built for the Society, though once previously the Publication Society had tried the experiment of using a boat in its missionary work. The absence of a chapel cabin in which meetings could be held doomed the previous attempt to failure.

The *Life-Line* was built with a view to economical operation. The machinery is so arranged that the missionary can handle the craft alone. There are obvious advantages in this. If the boat fails, even after the fourth attempt, to make a landing, because of the wind, tide or currents, he has no tendency to emulate the habits of other boat masters; has no one to blame but himself, and there is nothing for him to do but to try it again.

It is something to be said that he has

succeeded for two years in running a gasoline engine and still remains a respected member of the active ministry. He has had to be a general handy-man; or as New-Englanders would say, a jack at all trades. He must be ready at repartee, able to appreciate a joke, kindly with the crusty, all things to all men. He must be able to converse with the ladies in the parlor, or to pitch hay to the stock while winning the man in the barn. He is called upon to speak to the children in the country schoolhouse, preach a sermon when by chance he comes upon a community gathering, tend the baby while the rancher's wife gets dinner, help wash the dishes, or fix the rural telephone line so that he can telephone to people at a distance, telling of the service that is to be held in the schoolhouse or on the boat. He must be ready to talk to the drunkard, to write home for the lumber-jack, to cheer the dying, and to officiate at the funerals of people he never knew.

But this is his reward—as he goes on his way he finds some responsive to the Gospel, and, as he interests himself in the work and in the concerns of the people, they in turn become interested in him, and through him in his Lord. Truly he is one of those in whose light others see light.

#### APPRECIATIONS

Most people like to be appreciated, and many of those to whom we minister are not slow in expressing their appreciation. A great number of such expressions have been received. Only a few can be given. People have said: "If you could have remained with us a week or two longer, I believe the majority of the people of this place would have been saved. The people are back a half century in thought and purpose and need a great awakening." (Twenty professed Christ at this place.) . . . "If you can make a date to come to us, please let us know and we will gladly provide for your entertainment." . . . "The people here would be pleased to have you bring your boat for a service in it any time you can come." . . . "Our evening services seem to keep the interest alive. Mr. H. — and I take turns at the preaching act, and despite this fact, they still come. How I wish we had a good



YOUNG CONVERTS FOLLOWING CHRIST IN BAPTISM

minister on the field, for one is needed so much." (Mr. H. referred to is a school-teacher.) . . . "We thought you could come and help us organize a Sunday-school." (From a letter written to friends back East.): "We have no Baptists in this place, but we are having services by a Baptist minister who has a boat. It's real fine." . . . "Father says to tell you to come any time you can for a service. We will be glad to have you. Thank you so much for help just at this time."

From a school teacher: "I wondered if when you came you would bring your boat, for we have no suitable place here to hold a meeting."

Words of appreciation like these greatly hearten the missionary, and cause him to thank God and take new courage. Many places, however, are not open to him and he is obliged to manipulate rather skilfully his plans in order to create an interest.

#### EXPERIENCES

When the boat landed, two young men drew near. As the captain stepped ashore one of them asked, "Is this a government boat, sir?"

"Yes, my friend, it is — it belongs to the government of God. Would you like to come aboard and take a look?"

Stepping aboard they looked everything over, and were much pleased. Then the captain asked: "Have you a Testament, sir? This boat is a missionary boat under the American Baptist Publication Society. Take this little Testament; I want to give it to you that you may have one."

The young man answered, "No, sir; I can't take it from you, but I would like to have a Testament."

"Well, then," replied the captain, "here are others that you can buy at publisher's prices. Make your own selection."

A small leather vest-pocket edition was eagerly purchased. Before leaving the boat they knelt in prayer, and the captain prayed that the Christ of the Testament might be revealed to the young man. With a hearty hand-shake they parted. A new friend had been won to the work; eternity alone would reveal the ultimate result of the incident.

In one community the people got up a dance when they heard that the colporter was coming. This frequently happens. The people came in large numbers to his service in the dance-hall. At the conclusion he said: "Now, my good people, I wish to announce that there is to be a

dance, and, of course, you will all remain. I feel grateful for your presence and the splendid attention you have given me. I feel also that it would be most ungrateful for me to leave you at this time; therefore, with your permission, I will stay. I have a few Bibles and Testaments here which perhaps some of you would be interested

in, and will have them on sale in this corner of the room."

Needless to say, as long as the missionary stayed the people did not dance; he made a few sales, conversed with the people, and waited a while, then bade them a friendly good night, feeling that he had accomplished his mission.



LOW TIDE BUT HIGH SPIRITS

## The Life-Line — A Story of Beginnings

BY REV. G. LE ROY HALL, MASTER

THIS is certainly a beautiful craft and seems to supply a great need. How did you come to build her?" asked a visitor who had come aboard the *Life-Line*, and was standing beside the engine looking aft into the large cabin, or "audience room." He had inspected the entire boat, and had been shown every working device on board. With pleasure and surprise he now confronted the man in charge with this question: Thereupon the captain began:

"Well, sir, you have asked me a question, the answer to which dates back to my early ministry. Ten years ago I left a pastorate at Clyde, N. Y. God led us to come through the song,

'I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea,'

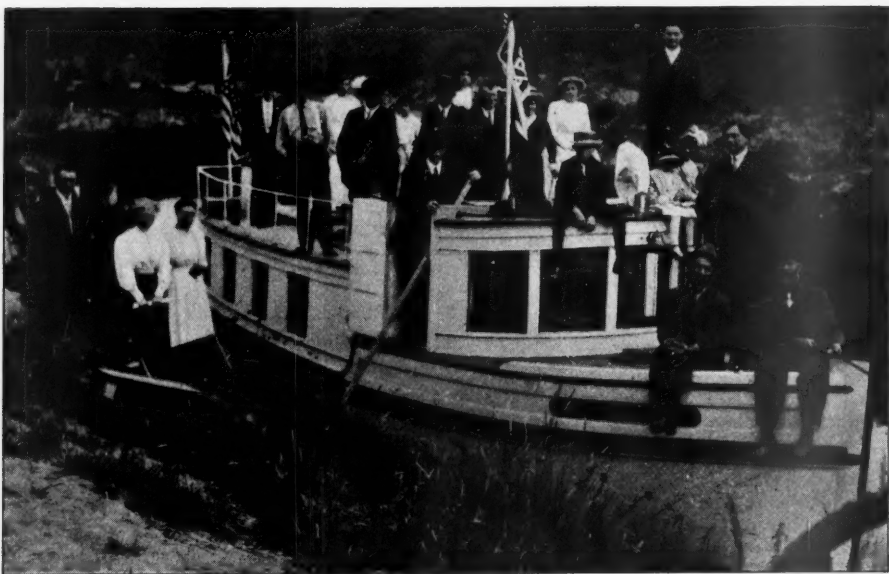
But, sir, I never thought he would actually lead us over all three, to become missionaries on the water, as at present.

"While in the East I studied much about the American Baptist Publication Society. I sent for a set of slides showing the Society's work on chapel cars and colportage wagons. Then, in the West, I

saw my first colportage wagon. I thought it was the best plan I had ever known, and my heart went out to the Publication Society for this great work.

"The chapel cars interested me also. Our general secretary secured a chapel car for work in a town near me. Then it was I had my first vision of a car actually at work. A beautiful church was afterward built, the first in the place.

"I must tell you of another link in the chain of influence which led to this work. One day in January an alarm was given here that a ship was having trouble on the Coos Bay bar. Nothing more was thought of it until it came again like a shock to us all—'The *Czarina* is wrecked on the north spit!' We hurried to the ocean beach. There she was, helpless, with her rigging black with men. The live-savers and crowd stood by, apparently ready to help, but nothing seemed to be accomplished. The life-line was shot out to the stranded ones, but alas, it fell short. Finally the rigging of the foremast gave way, letting men fall to the sea-washed decks, and they were swept overboard.



"CHURCH IS JUST OUT" ON BOARD THE LIFE-LINE

The sun went down with the mainmast still standing and some men in the rigging. The 'lower lights' were kept burning. No one slept. It was a dreadfully long night. We went every hour and signaled with firebrands, to let them know they were not forsaken. One man, the only one saved, was washed ashore. When sufficiently revived, he told us there were men in the mainmast, among them a young student who went as a guest, the ship being a freight carrier. I remembered that this young man had spoken in our young people's meeting the previous Sunday. He had given a splendid testimony of his love for Christ and his power to save. I at once thought, 'He is now bringing Christ's message, like Paul of old, to his shipwrecked companions.' Some of us went out in the darkness beside a great log to pray. 'O God,' we cried, 'let thy will be done.' The roar of the sea answered. We thought of those poor men out there then, clinging to the lines, and wondered what the daylight would reveal.

"At daybreak the shout went up, 'The M'mast is still there, and there are men in it!' Great excitement prevailed. If we could only save these! There we could plainly see the top of the mainmast

above the waves, and in it a black bunch of humanity, which was in reality six men clinging to the masthead. One was sitting astride a line, apart from the others, to give them room. 'Surely, now something will be done,' we thought."

"Well, surely something was done?" exclaimed the visitor excitedly.

"No, sir, not a thing was done to save them," the missionary went on. "And then the morning grew grey, rain began to fall, and with it our hopes. In our very presence, we saw those six men let go and fall into the highest breakers and disappear.

"Still another line. One day while traveling on a river boat, I noticed how the craft stopped at so many wharves with freight; this was the only means of reaching the people. The thought came to me: 'Why cannot this river be used to carry the Gospel as well as goods to the people? If only we had a colporter in a boat! I well knew there were multitudes of people along these waterways more destitute of the Gospel even than those poor sailors clinging all night to the masthead. They had one with them who knew Christ.

"Do you know that for three years I had been the only Baptist pastor in two whole counties here in Oregon. I greatly desired to do something for this whole



field. Christian people seemed to be almost standing still and doing nothing, as we had done that night on the beach.

"I planned a campaign as follows: Three Publication Society men were invited here to help me. The first was Dr. J. D. Springston, the Sunday School Director for Oregon. Then came Colporter C. H. McKee. We started special meetings. They went on nicely. Soon Rev. George L. White, Superintendent of the American Baptist Publication Society for the Coast, came to Coos Bay. I found the men of the Publication Society deeply interested.

"After he had studied the situation for a few days, the needs appealed to the superintendent as they had to me. One day he asked me how I thought a colporteur boat would succeed. Would it be a practical thing? I cannot tell you how my heart leaped within me. I tried hard to be quiet, as I told him I thought it a capital idea and would help him. We worked and prayed together; and to make the story short, this boat project was started at the time of those revival meetings held by Mr. White. We had to have money to build a boat. Mr. White said he would present the project to the Society. This was after the people had pledged over \$1,300. All seemed to feel that the work was needed. It touched me one day when a letter came, saying, 'I cannot give much, as times are hard, but I will give a dollar.' A young man stopped me one day on the street and handed me fifty cents. Sunday schools, young people's societies and individuals gave various parts of the equipment. Two large lumber companies in Marshfield gave money and white cedar planking. And so money was given voluntarily. It amounted in all, with the contributions of the Society, to about \$4,500, including labor and materials, as well as cash.

"What kind of a boat is a colporteur boat?" asked the boat-builders. I did not know. I had never seen one. No one whom I met had ever seen one. It took a long time to get plans and to know what was wanted. The idea grew, however, to include chapel features. We can hold



WEDDING IN FRONT OF THE LOGGERS' CHAPEL  
—A PHASE OF THE CAPTAIN'S WORK

meetings of between forty and fifty people in the cabin of the cruiser. One difficulty after another was overcome. It was all very interesting. On Christmas Day, 1912, we launched the *Life-Line*. When fully completed she was dedicated. Our Superintendent White, whose interest never abated in the entire project, was selected to deliver the dedicatory address. Later, Colporter C. H. McKee preached the first sermon in the cabin.

"When Superintendent White wrote, asking what name I thought we had better give to the craft, I replied, 'The *Life-Line*.'

"If this boat has to any degree been an inspiration in securing the other boats commissioned by the Society, making a Baptist fleet, we give the Pilot of Galilee the thanks.

"Do you want to take a trip with me some day?"



# WOMAN'S WORK IN WORLD MISSIONS

## The Gospel in Vong-Hiong

BY MRS. LILLIE S. BOUSFIELD, OF KAYING, SOUTH CHINA

*This is a thrilling story of an American Woman's Work among Chinese Women in one of the aristocratic districts of China not hitherto open to the Gospel*

Chang-Ning Ki, via Swatow, South China.



MONG the mountains and hills of southern Kiang-si, about nineteen miles to the south of us, is a very large fertile valley, somewhere near fifty miles long, and three miles wide at its widest. In this valley live many of the old ruling classes of China, whose pedigree goes back to the Chow Dynasty, which was ruling when Moses led the Israelites through the wilderness. For centuries and centuries they have given themselves over mostly to education, seeking political influence and power rather than wealth. Their standards of morality are higher than that of others, and they are very jealous of their reputation.

In this valley are five powerful clans of this old Chinese aristocracy, and some of their homes are more like castles than houses. The larger of these castles have strong fortresses, where they stow away ammunition and such things in case of need.

It seems wonderful that all of these long years God should have been preparing them so definitely for the gospel as He

has done, so that they were ready for the truth before we went to them, and many of them had already studied the Bible, realizing that Christianity is a force with which they will have to deal in the future.

With hardly any effort on our part the station opened of itself, humanly speaking, and there are already over one hundred inquirers. The progress of the work has been so great over there, that in March, 1914, we gave them a preacher and his family to help lead them out into greater light and truth; but the Chapel was far too small for the services, and of their own accord they fitted up a large place opposite, the owner being an inquirer, and now they have a place of worship of which they are proud as well as we. This has not cost the Mission one cent of money.

In May, they had a formal opening of the Chapel, and a very impressive dedication service and feast, at which all of the leading people of the valley in that part were present. There were nearly thirty tables of guests at the feast, and the services were so well attended that there was not standing room inside or outside, and even the street was crowded.

Now, among all of these inquirers, and in these large congregations, there have been no women, and this appeal came to

me with such force and power that I decided, if God opened the way for me to go to them, I would very gladly do so for a while. It is no easy thing for me to leave the work here, nor my little boys, nor to drop their lessons, and the house-keeping and everything else to go anywhere. I am completely tied down here at home, but I knew that if the Lord wanted me to go to those women, He knew just how to open the way, and He did. Indeed on returning home from my visit I thought that no one had been much inconvenienced by my absence, except Mr. Bousfield, who kept up the boys' lessons while I was away, in addition to his very many other duties.

My Bible woman and I started out on the journey, in sedan chairs, under not very favorable circumstances, for the weather looked forbidding. Indeed, before we had gone very far it began to rain hard; still we kept right on, and when we had gone about half the distance it poured in torrents, and the blankets and coverings over our sedan chairs were soaking wet, and so heavy that the chair-bearers could not carry us. So we were in difficulty, on the top of a mountain, only half the distance to our destination, no inn on the way, and three o'clock in the afternoon. We started to walk the rest of the way, and with our clothes soaked through to the skin we trudged on, climbing hills and going down valleys; and half-past eight in the evening witnessed two very forlorn-looking creatures, trying to pick our way along a very slippery road, with black darkness about us, and the rain pouring still in torrents. Finally I sent one of the chairs on before to call for some kind of a light so we could cross the bridge and find our way to the Chapel; and when the news spread abroad that we were coming, we were not long anxious and were received with much rejoicing, and fire-crackers were set off to celebrate our arrival.

The mother of one of our most earnest brethren there had hot water for baths, and after a hot bath we sat down to a very fine supper which the preacher and his wife had prepared for us; and while we were eating many of the brethren assembled below for a service, and the preacher told me that they expected me to speak to them.

As I looked into the faces of those strong-minded men, with culture and refinement and learning written there, and talked to them about the power of the Holy Spirit to help us in all things, and spoke to them about the purpose of our visit and asked for their cooperation in it all, I knew that I already had it, and we had a season of prayer for the work to be done there among the women.

It was midnight before I got to bed, and I was too tired to sleep, but just committed it all to the Lord, and put myself into His hands, who knew just how much I had to do, and how limited my time was. The next day was crowded to its utmost, receiving the elders and prominent men of the place, with the women of their family, whom some of them brought along. I held a large meeting in the home of Mr. Kwu Yu-Phin, about whom you will hear later. He is an acknowledged leader among the literary men of this part of southern Kiang-si, and an earnest Christian.

The many women in his family, and the neighbor women, had never before attended a meeting, so did not understand just how to behave. However, although most of them stood during the entire meeting, they gave excellent attention to the gospel, and were delighted with the large Bible pictures which I hung up on the wall illustrating the different things about Christ. They were much pleased with the message, and it is a chief topic of conversation among them now. I left one of my pictures on the wall, about Jesus healing the blind man, to help them remember a little of what they had heard.

After this meeting we attended a very grand feast given in honor of my visit, in another home, the home of two of our school boys, which is one of these castles, and has a great fortress at one end, with a strong square tower to it.

After the feast they urged us to have a meeting there, so we sent to the Chapel for our own hymn books, and in that castle had a very large meeting among those women, who listened with great delight to the truth. At my large mass meeting for women in the evening, these women came. This was very remarkable, for

they are so proper and aristocratic that nothing short of a miracle could ever have induced their husbands and male relatives to allow them to attend such a meeting as I had in the evening; but that family was largely represented, also the next night as well at the meeting.

Well, the place was packed to the street, and opposite there were men on ladders and everything they could find to make it possible for them to see and hear.

It certainly is wonderful, for before I went to Vong-Hiong, in talking and planning for my visit with some of the brethren from there, one of them assured me that the women there would never come to an evening meeting, and the other replied very quickly that he was sure they would if I went there, — and he was right.

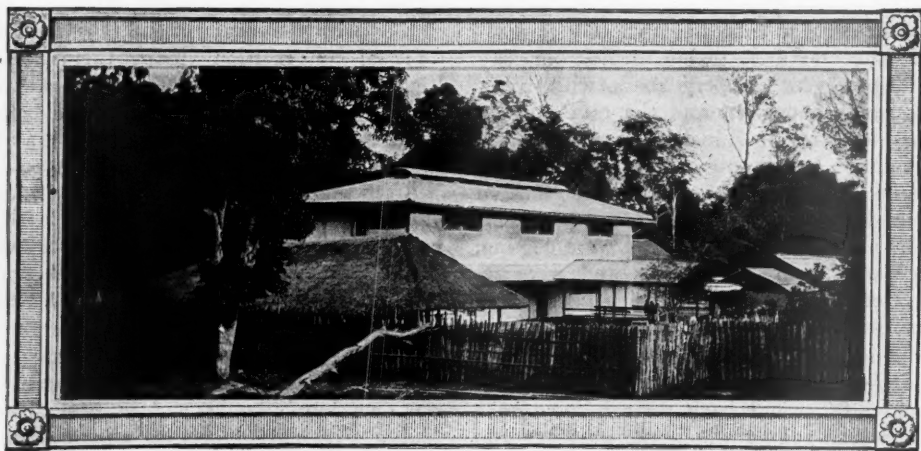
It was simply impossible to get around to the different homes where the women pleaded with me to come, and I was most cordially invited by the leading people of the place. My only hope was in great mass meetings in the evenings, and to go to some of the nearby places during the daytime, when I was not holding meetings in the Chapel or receiving guests.

One thing impressed me very deeply, and that was, *these women want the Gospel*, and they are eager to have it preached to them; and I do not wonder, for there have

been some fierce clan fights there for many years. The most recent one was of ten years duration, but since the gospel was preached there peace has been declared, and the leaders of the clans who have bitterly hated each other for so many years now sit together in the same Chapel and serve the same God. The women now can cultivate some of the fields lying near their old enemies' fields without fear of being kidnapped. Many of the fields which have remained uncultivated for so many years are now being cultivated, and people visit back and forth.

Mr. Kwu Yu-Mu Sin-sang told me that the thing which has influenced the people more than anything we have ever said or done there has been the fact that *we love them*. In loving them, he said that they got the highest and greatest glimpse of Christianity they had ever had, and where everything else has failed, love has conquered. This is the greatest compliment we have ever received in the work, to know that Jesus had used us in this way, and we want to be filled with His love all the time for His service.

While I was there several women asked me if I had any sort of a doctrine to comfort their hearts, and I told them that it was the very thing I had come to tell them about.



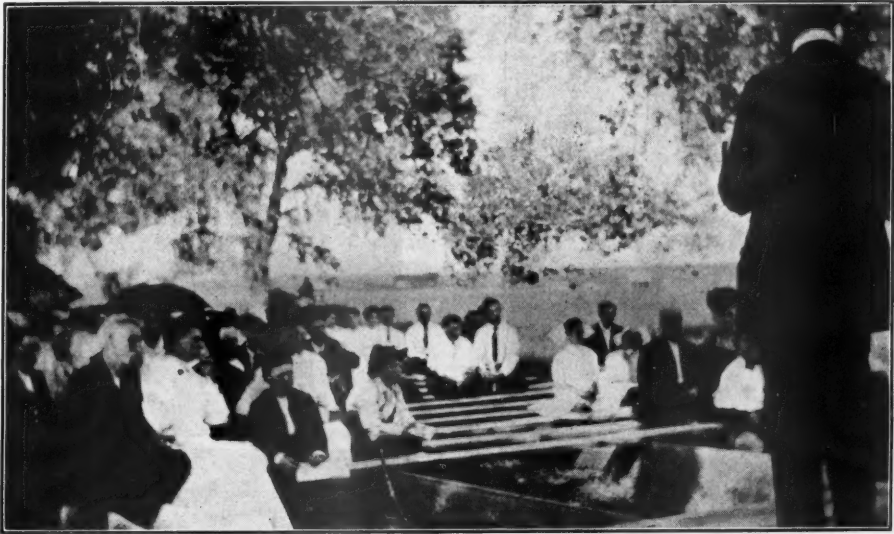
GIRLS' DORMITORY AT NOWGONG, ASSAM

*This School, where Misses Doe, Crisenberry and Long are engaged, had over 200 pupils in 1914. Government makes grant for the Normal Department, which has a new building.*



## Missions Seen in Pictures

HOME MISSIONS IN COUNTRY AND CITY—WEST AND EAST



OUR FIRST OPEN AIR MEETING UNDER COTTONWOOD TREES AT DEER TRAIL, COLORADO



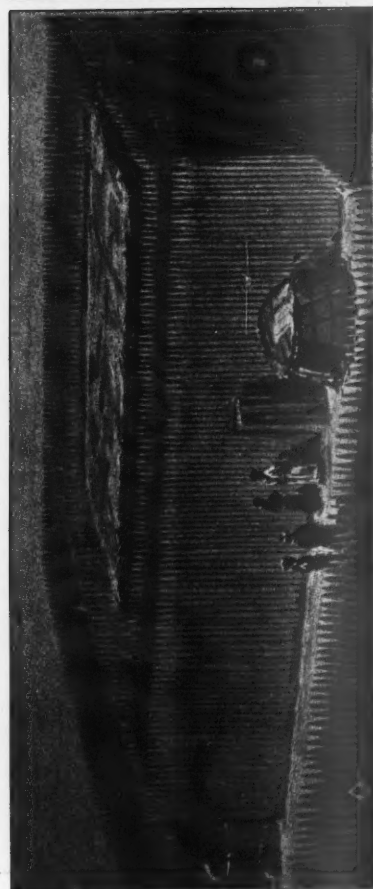
EVENING STREET MEETING IN LOWER NEW YORK—A GOSPEL SERMON



Calexico, California, on the Mexican Border

Irrigation Ditch which forms boundary line between Calexico and Mexicali

Mexicali, Mexico, on the United States Border



Prisoners "Coffined" for life in Dungeon, at Urga, Mongolia. Hundreds of victims are bound in these boxes, with a hole through which food is passed to them. The lefthand picture shows the prison compound. This is the most terrible punishment in the world.

## "The King's Highway"

BY HOWARD B. GROSE

MRS. MONTGOMERY has written the most inspiring foreign mission text book of a comprehensive character that has yet appeared. It is thoroughly satisfactory. While it is a text book, one that can be taught and studied, it is also a fascinating story, leading the reader or student on from country to country. The clear outline which precedes each chapter is a model, and the teacher instinct is apparent all the way. But the outstanding feature is the ability of the writer to comprehend her subject and compress eras and countries and religions into paragraphs. A vivid imagination and lucid style enable her to see and describe things in picturesque and living manner. And with all the other qualifications for such a work she possesses the crowning one of a passion for the missionary cause, a heart alive to the needs of the non-Christian world and aglow with the joy of the gospel that can meet those needs. The reading of this book could scarcely fail to stir the hearts of women to some real participation in this service for humanity.

The book, we are told, is the outcome of a journey which the author took with Mrs. Peabody through the centers of the Far East, going not in the service of any one Board but independently and at their own charges. They received unfailing courtesy and boundless hospitality from the missionaries of every denomination. That they saw to good purpose, and carried blessing with them, this volume testifies.

The introduction, the epic of the road, explains the title. Civilization is the story of the road; the mind too has its paths, its avenues, its King's Highway. She invites to a pilgrim's journey along the Road which shall one day surely run like a river of joy from nation to nation.

The journey begins in the portico of Europe, at The Hague where the Edinburgh Continuation Committee is in conference, and proceeds through the Oriental gateway of Egypt to India, Burma, China, Korea and Japan. In each of these lands we see in vivid contrast the life of heathendom and the new life

introduced by Christianity. Conditions are pictured with master hand, and the missionary achievements are brought out in white light. This is a book with which to meet the scoffer at foreign missions and confound him utterly. Here are the facts that cannot be explained away. This is no work of a globe-trotter, superficial tourist, jumping at conclusions and venturing opinions on all subjects. You are in company of one who has studied and thought, who brings a background of historical knowledge and a mind trained to seize upon the essentials. But I am going to permit her to speak for herself, quoting here and there to show the style and whet the appetite for the entire book.

### IN EGYPT

Egypt is the soul of the East. . . . A breath from God is blowing through the valley of dry bones, recreating a dying land. (Result of the missionary work of the Church of England and The United Presbyterians of America, who are revitalizing the Coptic Church.) The helplessness, darkness and evil conditions of the life of the women of Egypt make the very strongest appeal to the Christian womanhood of the world. . . . The Christian women in Egypt are already reaching out to help others. They have sixteen missionary societies of their own, with about 700 members. Out of their poverty they gave \$1,430 in 1910. The young women, too, have their societies with 300 members and contributions a little in excess of the older women. Even the juniors have twelve missionary societies with 1,000 members, and gave \$374 in contributions. . . . Between smiles and tears one reads of these Egyptian women already organizing monthly missionary meetings, officered and arranged by themselves. . . . It is beautiful to see their horizon widening to take in foreign missions in the Sudan, and their Christian life deepening until they recognize a home mission field in their Moslem neighbors.

The uncalculating ministry of love to those unfittest for service often discovers jewels in the dust. One of the leading physicians of the Orient is the daughter of a thrown-away baby girl rescued by the missionaries.

## IN INDIA

India is at once the despair and the glory of Christian Missions. Here massed evils are met by missionary heroism. One fifth of the world population — 315,000,000 people — Dravidian, Aryan, Mongolian; nearly 200 languages and dialects; 60,000,000 Moslems; 200,000,000 Hindus; all-permeating idolatry. India welters in a loathsome idolatry of gods so debasing and debased that the marvel is that the worshiper is so much superior to the object of his worship.

Another hindrance is the presence of the irreligious and immoral European. Said one of the professors in a great Mission college, himself a converted Moslem, "If England and America should send out none but godly men and women, India would be Christian in fifty years." An even greater hindrance is the depressed condition of the women of India. . . . Child widowhood and motherhood, perpetual widowhood, and enforced seclusion are three evils which bind the women of India in fetters of brass. . . . The women are immensely influential. It is they who sustain the very religion which has degraded them. It is vain to attempt to strengthen and uplift India without the help of the women; and their ignorance and backwardness, their limitation of outlook, and their long continued degradation and oppression, constitute one of the mightiest obstacles to the spread of Christianity in India.

What of Christianity in this land of difficulty? Take the public testimony of the late Maharajah of Travancore, not a professed Christian but an acute observer: "Of one thing I am convinced, that do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land."

Of the Telugus: There are thousands of Telugu Christians whose income is barely four annas a day, who take a handful of rice for the support of the church out of each portion that goes into the family kettle.

Out of their awful poverty these Indian Christians contribute on the average one dollar per annum per person — this out of an ordinary income of \$25 a year. It is hardly wise to compare the moral status of a church which out of its incalculable resources of land and food and trade and life cannot spare even a crumb from its table that these simple souls may have the bread of life, with that of these outcaste Christians. (A statement to think about.)

The whole future of the education of women (in India) depends upon the ability to train well prepared Christian women to take charge of the education of girls. At present the supply is tragically short.

There is just one way out: The women's missionary societies must unite to found at strategic centers colleges and normal training schools for women, equipped with first rate faculties and buildings. The project is too expensive for one Board to finance efficiently. It is comparatively simple for eight or ten Boards acting together.

"Success to the strong," says Hinduism, and "Karma take the hindmost." "No," says the religion of Jesus, "give me the hindmost."

Christ is making not only a new heaven but also a new earth in India. Side by side with the spiritual regeneration goes the economic renewal. The various industrial missions are conspicuous illustrations of this fact.

## IN BURMA

Burma is technically a part of British India, but it is separated from India by a wider gulf than the big Bay of Bengal. The three days of water travel transfer the traveler from a land where Hinduism is all pervasive to a land where Buddha is supreme. The contrast is striking. India is poor — Burma is prosperous. India is filthy — Burma is cleaner. India is crowded — Burma roomy. India is overrun by three hundred million gods, goddesses and godlets — Burma is wrapped in the contemplation of Buddha. India has her thronging temples and hideous shrines — Burma her stately and picturesque pagodas. India is cursed by caste — Burma has the nearest approach to democracy in Asia. In India are child marriage, seclusion of women, perpetual widowhood, all but universal illiteracy of women — Burma's women come and go freely, travel, trade, go to school, and worship at the pagoda at their pleasure.

In many respects Burma is one of the most attractive lands of the Orient. Burma has been the scene of a miracle of missions; that of the American Baptists to the Karens.

So late as 1851 the Burman governor of Rangoon said he would instantly shoot the first Karen who presumed to learn to read. Today there is a Christian community among the Karens numbering 150,000 out of their less than a million



people. They have their own schools and churches. They build them and support them. These Christians support 600 village schools without any foreign subsidy. They carry on foreign mission work and have missionary schools of their own through the outlying districts.

But splendid as these results are, the real problem in Burma is yet unsolved. The Burmans are *the* people of Burma. After a century of mission work there is a church of only 3,000 members. Unless the Burmans can be won, Christ is defeated in Burma. That they can be reached is proved in the beautiful and consistent lives of many. The Burmans of the villages are accessible as never before. Pray for the missionaries of the Church of England, the American Baptists and Methodists who face this opportunity and this task.

#### IN CHINA

There never was a madder enterprise nor one more seemingly doomed to failure than the attempt to convert China to Christianity.

For generations the sneer had its way. Today no one who knows laughs at Christianity in China. The Chinese Church which in 1900 numbered 100,000, now numbers more than 400,000 and is doubling every six years. If the present rate of increase continues, it is estimated that there will be 100,000,000 Christians in China in 1950.

To save her life China must press forward to meet her unknown, her immeasurable destiny. America is to help her meet it.

Consider how this call comes with especial force to American Christians: We are trustees of the English language, and it is the English language which God has made the nurse and tutor of this awakening nation. And this because of the work of missionary teachers—men and women who had “thrown away their lives,” “buried themselves in the Orient,” who through two generations had planted and fostered missionary schools.

If the United States were really Christian, Congress might vote to put the price of one battleship into furnishing Christian colleges for this struggling young Republic, which must meet its problem or perish. The seven million dollars would fill every cup full, and do more to ensure lasting peace between the United States of America and China than a whole flotilla of gunboats.

The women of China, long cursed by

polygamy, concubinage, female slavery, foot binding, and illiteracy, are waking to seek and demand their place in the sun. A new spirit is evident everywhere. The education of girls is becoming popular. Educated young men are demanding educated wives.

An acute danger in China is a crude feminism which would discredit the new ideals and purposes of the nation as nothing else could, and might by its excesses arrest progress for generations.

The Christian school for girls is the key to the present situation.

No greater task confronts the Church than the presentation of the gospel in China. If we cannot win here, then Christianity is defeated among one fourth of the human race. We can win in no small spirit or little presentation of Christianity. It is a great people whom we approach. . . . They are our brothers. We can meet and be friends. They need our sympathy, our faith in their splendid possibilities, our aid, our Saviour. The Church must, on her knees, receive a new vision of the magnitude of her task in China. The crisis is upon her. She cannot avoid it. She must meet it or be forever weighed in the balance and found light of weight.

#### IN JAPAN

With marvelous open-mindedness, Japan has gone to school to the nations of the world that she might make the best ideas and appliances of every land her own.

Japan's development has a profound significance for all the world.

To strengthen the ties of friendship between the two peoples, to enlarge the sphere of general information, to spread sympathetic appreciation, is the task of true statesmanship. Because Mission study may help to do this it becomes one of the most fruitful forms of Christian service in these days of ever increasing complexity of relationship between the East and the West.

Today Japan stands at the parting of the ways. Says Prof. Nitobe, “Christianity and materialism will divide the world between them.” Which shall control Japan? The solemn responsibility for the answer rests upon America as upon no other body in the whole world. Our nation is Japan's neighbor; she ought to be her friend. She ought to lead her into the light and liberty of Jesus Christ. Each one who reads these words may help to bring about this blessed consummation.

Pointing out how this may be done by more generously supporting the missions in Japan, joining a study class, inducing women's clubs to study sympathetically the Japanese question, combating jingo articles in the papers, circulating books and articles, influencing her senator and representative, and inducing her pastor to preach on the Christian opportunities in Japan, she adds:

Better than all, and more powerful than all, each may pray. It was a group of American women that met regularly to pray that Japan might be opened to the preaching of the gospel forty years before the great opportunity came. Today let there be women banded together to pray that race prejudice may be softened, that baseless fears may be allayed, that America may deal justly with Japan, that more missionaries may be sent, that necessary money may be given, that the energizing power of the Spirit of God may work through our weak endeavors and make them mighty, that Japan may speedily become a Christian nation.

These gathered extracts show the breadth and spirit of the book.



#### **Baptist Day at the San Francisco Exposition**

The Committee of One Hundred of the Federal Council, acting on the request of the San Francisco Baptist Ministers' Conference, has secured from the Exposition Authorities the designation of Tuesday, June 1, as "Baptist Day," which will be observed by the local Baptist churches with a conference and mass meeting for the strengthening of the Baptist fellowship and the welcoming of Baptist visitors to the Exposition.

The day chosen falls between the close of the Northern Baptist Convention at Los Angeles, and the opening of the great Woman's Congress of Missions at San Francisco beginning June 6.

Conference will be held in the afternoon in Festival Hall at the Exposition, and in the evening the Baptists of the city will gather with the First Church to honor the denominational leaders who will be present to speak. A reception will follow under the auspices of the ladies of the First Church.

Baptists touring the Coast following the Convention are cordially invited to arrange if practicable to include this day in

their plans. Further information may be had by addressing Pastor Geo. E. Burlingame, President Church Extension Society, 21 Octavia St., San Francisco, Cal.



#### **Why is It?**

The women in the Southern Methodist Church (white) have lately given \$25,000 for the erection of a building for the Christian education of the Negro students in Paine College of Augusta, Ga. This institution is presided over by a southern white minister who resigned from one of the leading pastorates in the South to assume the responsibilities of the presidency of the college.

What a noble thing it would be if the Baptist women of our southern churches in South Carolina would likewise give \$25,000 for the erection of an industrial building for the colored girls of their State, and present it to the trustees of Benedict College at Columbia.

The Presbyterians, the Methodists, the Episcopalians and the Congregationalists of the South are far in advance of our southern Baptists in direct gifts to Negro schools and in direct personal efforts in their Christian education. Immediately after the war, indeed for three or four decades, we realize that the Christian people in the South found the resuscitation of their own church interests too heavy a load to admit of their sharing the responsibility of their northern brethren who went to their rescue in caring for the educational and spiritual interests of the Negroes, but we doubt if even our southern Baptist friends themselves fully understand why they are satisfied now to be at the rear of this procession, when in wealth, numbers and leadership they are in the van of the Christian forces of the South.



¶ A Methodist missionary in India is trying to get every village which he visits to consecrate an ibadatgah, or a little platform with a low wall around it on which they can gather every night for community worship. This is the plan followed by the Mohammedans with success, and is recommended where churches cannot be built.



### Grant Peace, O Lord

**O** LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong has driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.—*Walter Rauschenbusch.*



The serene, silent beauty of a holy life is the most powerful influence in the world next to the might of the spirit of God.

### Thoughts to Grow Upon

"God the All-Wise; by the fire of Thy chastening,  
Earth shall to freedom and truth be restored;  
Through the thick darkness Thy kingdom is hastening,  
Thou wilt give peace in Thy time, O Lord."  
— *Russian National Anthem.*

A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies.—*Martineau.*

Do but your duty, and do not trouble yourself whether it is in the cold or by a good fire.—*Marcus Aurelius.*

The real victory of faith is to trust God in the dark and through the dark. He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.—*Cuyler.*

Follow thou Me; "I am the way, the truth, and the life." Without the way there is no going; without the truth there is no knowing; without the life there is no living.—*Thomas a Kempis.*

Our praises are the stairway up which our spirits mount in their contemplation of the divine perfection. They are symbols, poor and weak, which reveal to us more clearly and make us feel more deeply the perfect goodness of God.—*C. C. Everett.*

Thee mustna undervally prayer. Prayer mayna bring money, but it brings us what no money can buy—a power to keep from sin, and be content with God's will, whatever He may please to send.—*George Eliot.*

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—*Dean Stanley.*



# THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

## Our Reasonable Service

BY HELEN BARRETT MONTGOMERY



THE magazines lately have been full of discussions of the question, "What is a Christian?" Two of the best among the many answers submitted are those of Dr. Frank Crane and Mr. Louis F. Post. Dr. Crane says: "Christianity consists of that body of ideas and emotions taught and exemplified by Jesus. These constitute a distinct force in human progress. They are drawing individuals and the whole world onward in a development toward better things constantly. . . . To be a Christian implies that one should change the world. . . . The day is past when the Christian conscience can be satisfied with being 'plucked as a brand from the burning.' Nothing can satisfy the conscience of a man who accepts the leadership of Jesus, but to put out the fire."

Louis F. Post in a letter to *Everybody's Magazine* says: "An actual Christian is one who in individual concerns sincerely tries to practise the Christian ideal, and in common affairs sincerely tries to convert to the Christian ideal the social organism of which he is a part."

Both these answers are partial, dealing with a phase of Christian experience and practise, but a phase that surely needs emphasis. Why is it that so many professed Christians are apathetic toward

missions? Largely because they have failed to grasp the idea, that Christians are under obligations to "change the world" and to "convert to the Christian ideal." They are still thinking of Christianity in the terms of a divinely appointed life insurance society, and not of a transforming power that must be made operative wherever there are men.

Missionary women are that portion of the Christian womanhood of the churches who see more or less distinctly this broader conception of the Christian life and duty, and who respond in direct ratios to the clearness of that vision. Not more than one-fourth of the women and girls who are enrolled in the membership of our Baptist churches of the North sense the responsibility for propagating Christianity with sufficient emphasis to lead them to make a contribution for foreign missions. That is, every woman or girl now enrolled has a field of three not yet awakened Christian women to whom to present the message of a universal gospel held in trust for man.

These facts constitute a call for service so plain that it gains little from emphasis. Here in our own church, association, state, denomination, is our foreign mission field. The crisis of foreign missions is not in Asia, it is to be met here in America. *The undeveloped, untouched, unrealized resources of our own membership form the golden key with which to unlock the door of advance at the front.*

Here is our reasonable service, our living sacrifice. We are not to rest content or even comfortable until we have made a



determined, resourceful, friendly, intelligent, individual, collective, continuous, prayerful campaign to inform, arouse, convert and inspire these sisters of ours to a new vision of the Christ as the Redeemer of the whole world.

Consider how a new social passion is shaking the lives of the women who are interested in other causes. For Child Welfare, Playground League, Peace Movement, Temperance, Equal Suffrage, women are counting not their lives dear unto themselves but are working with an enthusiasm, abandon, devotion and skill that command the admiration of the world. Does the Missionary Society command the same zeal? How is it in your circle?

Not long ago a young woman a year or two out of college, gay, beautiful, wealthy, of high social position, volunteered to help make a house to house canvass in the interests of the Suffrage Amendment. She was assigned a territory in a ward peopled by foreigners. In two weeks she brought in 160 signatures to declarations in favor of suffrage. Tact, persistence, good nature which laughed at doors slammed in her face, a persuasive presentation of facts, were her weapons with which to win converts.

The gains made by the advocates of equal suffrage have not been made by women who wish or long or get together once a month to read papers, but by women who talk, march in processions, do street preaching, canvass the country in their own automobiles, sell papers on the street corners, petition, agitate, pray for the cause they believe to be just.

Every missionary woman, whether she believes as they do or not, may well take a leaf from their book. Let us be active not passive, eager not languid, aggressive not self-conscious, bold not timid, full of courage, hope, conviction, not depressed and depressing. *We have the biggest cause in the world*, one that covers all these other good causes as the sky covers the meadows. It demands our enthusiasm, it rewards our faith. It cannot fail. It is delayed only by our unbelief.

For years we have said, "What can we do to interest the uninterested?" We have discussed it in annual meetings, mourned over it in little groups that meet month

by month. Is it not our reasonable service to attack the problem seriously with every ounce of power, intellectual and spiritual, at our command? Our slogan this year rings like a trumpet. "All together" means not the officers of circles, associations or states, but all the members, each member, all working in our orderly planned "togetherness." The purpose of our working together is "to get HER," that dear sister in the church who is not yet alive to the whole responsibility and privilege of her Christian life.

Detailed plans are now in the making. Watch for the announcement so that as one woman we may take the advance step which is our reasonable service.



DEBORAH — ONE OF DR. BENJAMIN'S  
"CROWN JEWELS"

### Deborah

BY MRS. L. C. SMITH, NELLORE

It is now two years since Deborah was brought from a distant village to our Mission Hospital for Women and Children, Nellore. She was in a most dreadful condition, being so completely covered with sores that her little body was all out of

shape. She wore only a thin dirty cloth around her waist.

The people who brought her said she had no relatives and they did not want her any more since she was no longer able to work, or even to carry a younger child on her hip, as is the custom here. Our Dr. Benjamin, always looking for an opportunity to make some little life happier, said, "I will keep her and when she is



DR. LENA A. BENJAMIN

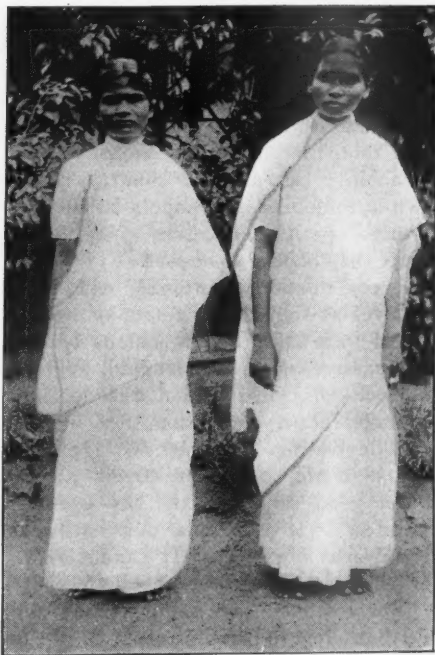
well she will be mine." They quite agreed for they thought she would never be well again.

After careful and long treatment the little body began to heal, so that finally she was fully recovered. Dr. Benjamin then gave her to me and I put her in our Mission School for Girls here in Nellore, where she is as bright and happy today as you see her in the picture.

On last Christmas I sent her a little steel trunk for the safe-keeping of her clothes. This filled her heart with joy; just to know that she had a lock and key of her own made her feel rich. The next time she saw me she came running with a happy smile and threw her little arms around me, never uttering a word. I understood, and just hugged her.

One can have little idea of the change that comes into these lives when they are brought under Christian influences, unless one is here to see, for you know in India a Hindu girl's lot is not a happy one. When she is born there is no rejoicing. She is not sent to school like her brother and she is a little old woman all too soon. If she be a Brahmin, she must be married by the time she is ten, and then she is either the mistress of a household, or, if her husband happens to die, a household drudge, condemned to lifelong widowhood, deprived of all her jewels; her head is shaved and she must wear only an old pink cloth, which is the widows' mourning color. My heart aches for these women.

I am glad to say that among the Hindu people there is a strong and growing desire today to do away with many of these terrible customs. Through the influence of Christian thought and life, we expect to see many of these disabilities removed in time. Then India will come to her own as a country, because the sweetest, truest influence that makes for the progress and happiness of any country is a noble womanhood.



GRADUATES FROM THREE-YEAR COURSE  
AT NELLORE HOSPITAL



NELLORE HOSPITAL: MAIN BUILDING ON THE RIGHT, FRONT VIEW; ADDITION ON LEFT, CONNECTING

## WITH THE EDITOR

Thanks be to God for His great goodness. As I write these words news has just come from our national treasurer that *the five thousand dollar deficit with which our year closed has already been raised by personal gifts*. This is wonderful in our eyes, it is the Lord's doing in direct answer to the faithful prayers of many intercessors.

When we consider the circumstances, the results of the year in all our cooperating societies of the Northern Baptist Convention are little short of marvelous. The accumulated debts of years have been lifted and in a year of financial storm and stress the churches have given more than ever before. Our women, in addition to raising our full budget, have raised the \$22,000 debt on the Society.

Let us thank God and take courage.

As president of the Society I earnestly ask every circle president to call a special meeting of thanksgiving and consecration with which to round out this first year of the work of our united Society.

\* \*

Have you seen the new Junior Mission study text book? It is called *Around the World with Jack and Janet*. Its author is Miss Norma Waterbury, the daughter of our own beloved Foreign Vice President, Mrs. Henry W. Peabody. It is a book of which every Baptist may be proud, delightfully written, well planned, full of interest and beautifully illustrated. The boys and girls will be fascinated to carry out the plans Miss Waterbury has made for them. There are a suitcase with boxes, note books, and around the world tickets which admit to the year's program.

I am counting on you, dear Baptist women, to see that every church knows about this remarkable book for Juniors. Let's make a united campaign to enlist the boys and girls for missions.

The book may be obtained at the publication department at the usual price.

\* \*

*Our Work in the Orient*, bigger, brighter, better than ever before is to be published in June. Here you will find facts about our

missions and missionaries so systematically and clearly arranged that hunting them becomes a pastime.

EVERY CIRCLE NEEDS A COPY.

EVERY MEMBER SHOULD HAVE A COPY.

\* \*

Do you know our slogan? It is

\*\*\*\*\*  
\* **TOGETHER, TO GET HER** \*  
\*\*\*\*\*

Let us make it familiar to every member. Together we can get that dear woman we have failed to enlist up to this time.

□□□□□□□□□□□□□□□□□□□□□□□□  
□ **THE LORD'S REMEMBRANCERS** □  
□□□□□□□□□□□□□□□□□□□□□□□□

Signatures for the Prayer League continue to come in. They are all recorded and kept in reserve to be called upon in time of need. The closing of the year with such a heartening, cheering, aggressive note of hope is made possible only in direct answer to prayer. There never were so many women uniting together in little prayer groups as now.

In New Jersey groups meet to pray for certain discouraged circles or associations, some of the circles almost moribund, that they might meet their apportionment. In no case did the circle prayed for fail. Some answers were startling in the reflex influence on church and circle.

The following topics are suggested for the month:

1. Special Thanksgiving for answered prayer.

2. Prayer that funds may be gathered earlier in the year.

3. Prayer that Circles may be led at once to face the task of the year.

4. Prayer that program committees may be guided in their choice of topics and speakers.

5. Prayer that more study class leaders may be found.

6. Prayer for summer schools that a new vision of the world's need of Christ may be given.

7. Prayer that Baptist girls may be led to devote their lives to Christian service.

8. Prayer that individuals may be led to give large sums.

9. Prayer for missionaries in special circumstances of need.

10. Prayer for a deeper consecration to Christ.

11. Prayer for all officers local, state, district, or national.

12. Prayer for peace.

✦

#### Atlantic District Song

Here is the concluding verse of the song written by Mrs. Harriet Newell Jones and sung with spirit at every session of the District, as well it might be seeing that this District not only raised its share of the budget, but threw in \$2,000 for good measure! The song is set to "Juanita."

Hail to our Slogan!  
Here within our District Song —  
"Workers Together"  
Through time, short or long!  
Marching all "together,"  
Like our name, deep, broad and true —  
Marching all together,  
His great work to do.

#### Chorus

"Workers Together,"  
This shall be our District's aim,  
"Workers to-Get-Her,"  
In our Master's Name.

#### PRAYER LEAGUE

Believing in the power and goodness of God and in his promises to answer prayer, and desiring to enlist my life where it will do the most good, I desire to be enrolled among those who agree faithfully and regularly to exercise the ministry of intercessory prayer.

Name.....

Address.....



## Christian Women's Peace Movement

**W**E are glad to give space to tell what this great Movement is and how it may be promoted. First, the Call, which has the endorsement of Women's Foreign and Home Missionary Societies, Mother's Congress, Parent Teachers' Association, Young Woman's Christian Association and Shut-In Society, will tell clearly the idea and aim.

### WHAT THE MOVEMENT IS

We are suffering to-day not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed and the closest human relations have broken down while neutral nations and statesmen stand powerless to aid.

It was after our own civil war when our country was poor and weak and not fully united that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day there are forty such societies with a chain of missionary peace stations extending around the world. Foreign missions being interpreted are just international friendliness and world neighborliness, based on the love and teaching of the World Saviour. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

Because we are women and have good reason to hate and fear war and the sins responsible for war; because we represent the cause of constructive peace in our missionary societies; because we are Christians and still have faith in the power of God and His willingness to answer prayer; because we are summoned by every divine and human impulse into this fellowship of suffering, we urge immediate action. We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will strive to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning Peace. We will endeavor to promote the understanding and friendliness of the nations

by thinking of none as alien, but of all as children of our Heavenly Father.

### WHAT IS FURNISHED

The Movement issues a packet of literature, for only ten cents, and two cents postage, containing matter sure to appeal to every one in the home, man and boy as well as woman and girl. Carefully selected, artistically printed, this is a packet to be prized in itself, and will carry inspiration wherever it goes. See what it contains, for example: Tennyson's immortal verses in which he tells his vision of "The Parliament of Man, the Federation of the World"; Longfellow's prediction of Peace from "The Arsenal at Springfield"; that remarkable poem by Mary W. Vassar, "Love is King of the World"; A Woman's Prayer for Peace; a quotation from President Wilson's address before the Methodist Missionary Society, South; extracts from "The Bible and Universal Peace," by George Holley Gilbert, and from Caroline Atwater Mason; verses from Isaiah; A Parable of War, by Ruskin; The United States of Europe, by Victor Hugo, a remarkable prediction; and fourteen things that Christian Women can do toward bringing world peace. There is also a Peace stamp, at ten cents a hundred, to be used on envelopes. This card is enclosed:

### WILL YOU HELP

THE CAUSE OF PEACE BY DISTRIBUTING THIS LITERATURE AS WIDELY AS POSSIBLE AMONG YOUR FRIENDS AND ACQUAINTANCES PRICE PER PACKET 10 CENTS POSTAGE 2 CENTS

*Apply to your Woman's Board of Missions*

### A POWERFUL LESSON

"The Pageant of Peace and War" carries a powerful lesson, and is sure to be effective wherever well presented. There are six scenes, beginning with the Spirit of Peace and War, and ending with the Song of Peace at Bethlehem. There is a distinct missionary flavor to the pageant.

### WHAT CAN CHRISTIAN WOMEN DO TOWARD BRINGING WORLD PEACE?

1. Cultivate a spirit of love and peace, laying aside all bitterness and criticism.
2. Study the New Testament and understand and adopt its ideals of peace.
3. Pray for peace to a God of Peace who alone can change the hearts of men and the tide of nations.
4. Influence friends and create public sentiment against war among men, women and children.
5. Write for the press or secure space in local and religious papers for valuable articles on peace, which will be furnished.
6. Distribute literature and call attention to books and magazine articles presenting Christian ideals of peace.
7. Teach children that the highest heroism and patriotism are not to be found in war, but in service and brotherly kindness.
8. Continue to help missionary societies to preach a Gospel of Peace, and sacrifice to that end.
9. Overcome race prejudice in themselves and others, and bring about sympathetic relations among different nationalities at home and abroad.
10. Work in perfect harmony and unity as Women's societies for Home and Foreign Missions and kindred organizations, gathering into the world circle of prayer and effort women of all nations.
11. Plan for a united Day of Prayer, July 4th, knowing that missionaries will meet on that day with hosts of Christian women of Asia, Africa and the Islands of the Sea to pray from one woman heart around the whole world that war may cease, and a new age of Love and Peace begin.
12. Arrange through women's missionary societies for a presentation of the Pageant of Peace in every town and village.
13. Unite in a petition to all pastors to preach on Christian Ideals of Peace on Memorial Sunday.
14. Use the beautiful Peace Stamp.



#### Krishna Chowrry, the "Perfect Christian"

When William Taylor (later Bishop Taylor of the Methodist Church) went to India in the early '70s, he had a vision of India evangelized through her Anglo-Indian community and through the English-speaking natives who might be won to Christ. In order to reach the second class, he used the method of street-preaching in all the large cities of the land.

Among those arrested by his preaching on the streets of Bombay was a young Brahmin of wealth who held a good position in a Government office. He had been

recently married to a wife to whom he was devoted. In making his decision to become a Christian, he fully counted the cost. The prejudice against Christianity in those days was very great, and a man of high caste who became a Christian was forced to give up everything. So young Krishna, when he received baptism, was prepared to forego his position in the Government office, his fortune, and his wife. But when the fact of his baptism became known in the office, and someone suggested persecuting him, the clerks that were there defended him, saying that he was the best man in the office, and they would fight any one who caused him to lose his position. His brother was so impressed by the change in Krishna's life that he refused to claim the half of the family inheritance which Krishna had forfeited by his baptism; he became an inquirer and later was himself baptized. His wife declared that she loved him and would not give him up, even though he had become a Christian; before many years she became one herself. Thus the young man, ready to give up the three things dearest to him in life, was permitted to keep them all.

Of the children that came to this Christian home, four have received their education in America, two girls and two boys. The latter are still students in this country. One of the girls soon after her return to India died of typhoid fever. Her three sisters are married to men of prominence and influence in the Christian Church.

When the story of the early Christian Church in India comes to be written, one of its pages will be dedicated to the gentle, unselfish life of this man who was known among his associates in Bombay, and is still remembered there, as "the perfect Christian."



#### Preach Peace

Here and there a preacher or a professor will rise up and glorify war, or excuse it and declare its necessity, but fortunately for humanity the great bulk of the best and soundest opinion today is for universal peace and such an arbitration court as ex-President Taft suggests, to which all matters of dispute shall be submitted.

### Messages from Missionaries

#### China's Need

What shall I say regarding the school work for girls? I only wish our people could see what is being done along this line. Our educational work is the most promising of any form of work we are now doing. It is evangelistic, and it is building Christian character rapidly. It is breaking old customs, making new homes, giving new hope to women and girls, who have been bought and sold for centuries untold in this old empire. It is giving to China new mothers, with a higher and brighter conception of motherhood. The education of girls is planting the seeds of a new home in China, which lies at the foundation of every good thing to come. Good mothers, good homes, good citizenship! The Lord be praised for the work that is being done in educating the girls!—*M. D. Eubank, M.D., China.*

#### United by Common Need

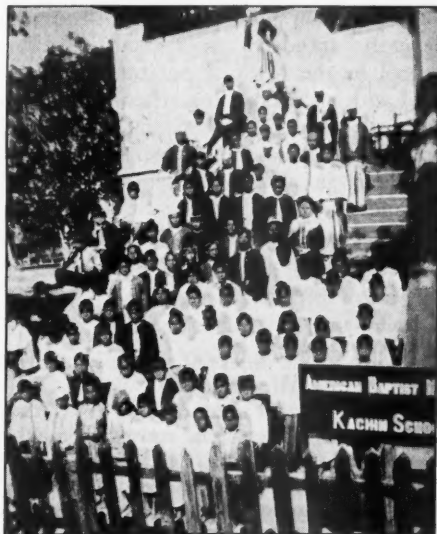
This is a wonderful country of undeveloped resources and golden opportunities and I am glad to be stationed in one corner of it. More and more there comes to me a deeper realization of the Fatherhood of God and the brotherhood of man, as the differences of humanity fade away before the recognition of the common need and hopes and love of human hearts.—*Edith Crisenberry, Nowgong, Assam.*

#### Requests Quickly Answered

These are busy times in the Capiz Home School. Christmas is so near and so many things must be left to do until the last days. The children count the days just as they do at home, and some of them wrote letters to Santa Claus too. It is quite wonderful how some of their letters were answered. I think every older girl asked for side combs and a few days ago a package came with enough side combs for all. A number asked for ribbon for their hair and a friend sent money to buy ribbon for all. Boys asked

for knives and my church in America had already sent them.

The children have taken great pleasure in making scrap books and candy bags for the churches out in the Province. Of course anything they can do toward their own celebration they count it a privilege to do. I just wish I could take them all to look at some of the beautiful windows in New York and some other places. I don't believe they would ever forget the experience. As I am writing I can hear the noise of a big parade on the play ground. It sounds as if their drums were pans. School closed this afternoon and they are celebrating. Marching is a favorite pastime. This year I have a drum as a prize and I am afraid I shall regret it many times but it can't be worse than a pan and they will beat something. We are thankful to close the year with the children all well, our house fairly well in order and our hearts full of thanksgiving for the mercies of the year.—*Margaret Suman, Capiz, P. I.*



KACHIN SCHOOL, BHAMO, BURMA

#### Bhamo, Burma

Bhamo town, with a population of 9,762, is situated on the Irrawaddy river about 1000 miles from the sea. Being the terminus of the river navigation it is a great trade center from which caravans of mule-trains and bullock-trains set out

almost daily for about six months of the year, carrying merchandise into the far interior. Bhamo district comprises 6,903 square miles and a population of Kachins, Shans, Burmans, Chinese, Palaungs and other races and tribes. Of all these the Kachins are the most numerous. There are 487 Kachin villages, while the Shan and Burman together number 239.

Our Baptist missions are in two different quarters of the town. One works among the Buddhist Burmans and Shans who live in the plains; the other works among the Kachins, most of whom live in the hills. The Kachins build their villages chiefly on mountain tops in almost inaccessible places so that, in traveling from village to village the missionary is usually ascending or descending very precipitous trails. The Kachins are not Buddhists but animists, worshiping spirits called nats, to whose agency is attributed every form of illness, accident, failure and even death, and which must be appeased by incessant offerings and sacrifices of fowls, pigs, bullocks and buffalos.

The Kachin mission has a well-equipped seventh standard vernacular boarding school in the town; 7 outstation schools, 5 of which are boarding schools and 5 are self-supporting; 23 Kachin and Karen trained teachers and helpers; 24 chapel buildings in which services are regularly conducted; and 572 baptized in good standing in the churches. *Of the 487 Kachin villages of the district, at least 400 are still untouched by the Gospel.*

#### Some Hard Questions

Owing to the illness of some of the other missionaries Mr. and Mrs. Gotaas spent most of the year temporarily at Matadi, Congoland. Upon their arrival there Mrs. Gotaas wrote:

"When our Ikoko people learned that we were coming away they were much disturbed—especially at the suddenness of our departure. One of the men came one evening asking 'Why must you go to Matadi?' 'Because the people down there have sent for us,' we answered. 'All right; after one month we will send for you and you will come back,' he said. Explanation followed. The next day he came again with another question, 'Are there not many more teachers, many more Christians in your country?' 'Yes."

"Then why do the Matadi people not send to your country where there are so many people, instead of taking you people from us when we need you so?" What could we say? What would the people at home want to say?

"That afternoon two of our native women came to talk the matter over with me. 'Mama Yanga,' said one, 'How long does it take for a letter to go from here to your country?' 'Anywhere from five to eight weeks,' I answered. 'If you sent a letter today how long would it take?' 'Oh,' said I, 'since a letter today would just make good connections with the steamers it would need only five weeks.' 'That is good,' said the woman, 'five weeks for it to go and five weeks for an answer to come back, five weeks for someone to come, then in ten weeks someone should be here from Mputu (your country) to take the place at Matadi, and you can come back to us!'

"So they figured it out, and it was hard for them to understand why, when there are so many teachers at home, it should take longer than ten weeks to get someone for the mission station at Matadi. We missionaries recognize their questionings and wish we could satisfy them. But we need the help of the people at home to do that. How we all do need each other."

#### Not Much Time for Loneliness

Our newest missionary in Jaro, P. I., sends such happy greetings. She says:

As for the Academy—long dreamed of and much loved, it is all as if I had always been here. Different from American schools? Yes. Crowded? Rather!! (We are wondering where to put my books when they come). Nevertheless, it is the Academy of my dreams. The busy hum of Miss Appel's little folks comes to me as I write. After a period of Visayan study I shall go down stairs and find the seventh grade girls waiting for me to teach them grammar and physiology. A siesta, fifth and seventh grade sewing and playground supervision will fill the afternoon. An evening of study completes the day.

I don't see much time for loneliness, do you? There isn't a girl in America whom I envy. But perhaps some of you will envy me so much that you will come out and help us. You'll have a mighty warm welcome, I can vouch for that, having been so recently initiated myself.—*Ethel Phelps.*



### Sidelights on Woman's Lot in Hakkadom

BY REV. ARTHUR ADAMS

These incidents are drawn from many met with on our Hopo field. Beneath all lies a deep spiritual need. These are merely surface indications.

#### INFANTICIDE

On Sept. 17, 1914, as we traveled up river, we went rather slow, for water was low, and the current strong against us. The second day, about 3:30 P. M., right on the water's edge, in an empty basket near by, was the body of a bonny girl baby, quite dead, gently lapped by the water. Our boatman commented on it with disapproval, for they know we Christians strongly disapprove this custom. We see many baskets that have held infants, along the sand bars of the river as we travel up. On one trip up we counted the remains of no less than six children.

Monday, Sept. 21, 1914, 2 P. M. A loud hail in a woman's voice from our front gate. Mrs. Adams goes to see. A poor woman has brought a new-born girl baby and begs her to take it. The woman is the child's grandmother and is doing her best to save the child's life. She explains that it is her daughter's child, but her daughter has four sons and has had numerous daughters, too, and has decided she can't afford to keep *this* girl. Wife talks with her at some length. — Goes and asks cook whether he wants a daughter-in-law, a wife for his little boy aged three. The truth is that cook could have had half a dozen before this. He has grown hardened to such appeals and refuses to think of it. "Hard enough to feed my own," he says, which we think a bit mean for we pay him good wages! Wife knows of a family in the market who recently lost a child and might be willing to have this one, talks with the woman and tries to reason with her. — But life is hard, and they positively cannot afford to bring it up. So they have no alternative. Wife says, "What *is* one to do in such a case?" We have refused to take children many times, and yet in spite of refusals they keep bringing them to us. Should we accept one, we should be swamped with girl babies, for after accepting one, could we refuse

others? We have no funds for orphanage work, nor do we want any more responsibilities added to those we have. Perhaps we can get the Chinese to start an orphanage! From what we see, infanticide is due to bad economics (and eugenics, if you want to be up to date)! People drown babies because they honestly believe they can't afford to bring them up. Our observation shows that there are more baskets in the river if the harvest has been poor any year.

#### BROTHER "OBTAIN-CLEAR-VISION"

I wish you could meet Tet Ming Phak and his wife! They are a staunch couple of Christians here in Hopo. He is a deacon and pillar of the church. Blessed with spiritual vision and earnestness, as regards this world's goods he is not well provided. His little grandson, Moi Fuk (Beautiful Happiness) is the apple of his eye. He comes to church Sundays with "Grandfer" and "Grandmer." Tet Ming Phak has an adopted son. This youth is a vegetarian. He refuses to hear the doctrine, greatly to the old man's grief. Little Moi Fuk's mother was this son's wife. There are some other relatives also. In the spring, when the young rice shoots are transplanted, the work is very hard. It must be done quickly, with stooping and standing for long hours in the water and slime of the fields. No matter how the unclouded sun beats, or the chilling rain may fall, the work *must* be done. Moi Fuk's mother, only 26 years old, didn't feel very well. But her relatives made her work hard in the fields just the same. Tet Ming Phak practices some as a Chinese doctor. His snake bite remedy is well known. He hears his daughter-in-law is ill and hurries to her bedside. He is filled with indignation when he finds she has had to work so hard when ill. He is filled with alarm when he finds how desperate is her case. His poor skill is of little avail. There is no foreign doctor at Hopo to call in, the poor girl dies out of hand, poor Moi Fuk is motherless, the old man grief stricken. His old wife and himself are left with the care of Moi Fuk and his little betrothed fiancée, unless indeed, they are willing to relinquish all right to Moi Fuk and let heathen relatives

take charge of him. But the old man says passionately "I want him to grow up a Christian — to go to school at the Chapel and grow up a useful man." (How our Christians hope for a Boy's School Building at Hopo!) He says this with tears in his eyes. If anything unforeseen should happen to himself, he begs the missionary to be a guardian to the little fellow, and see that he is brought up a Christian! This morning Tet Ming Phak came to see us. He has a great hope. He wants us to lend him some money, in order that he may *buy* a new wife for his son, and Moi Fuk may have a new mother. He has found the right young woman, well reported of, and suitable as to age, etc. Will we lend him \$140. Mex. for three months until the harvest is over, to buy this wife? He is certain, he says, that she will be favorable to the doctrine after coming with them to church for a time, and his son also will be won over, thus his whole household will be Christian, little Moi Fuk's future will be assured, the burden on the minds of the old man and his wife removed and a Christian home established. Knowing the old man and his proved loyalty to Christ through some persecution and many years, we feel moved as we listen to him. We devise means whereby his need may be met, and just now he has gone off with beaming face — "No fear of my son running away abroad now," says he, as he hurries home to tell the old lady the good news.

#### SALE OF WOMEN

Some time back, before my family came to Hopo, I was living in the chapel. One market day I saw a group of people not far from the chapel. They appeared to be conferring. Several aged women were there too. A rather nice young woman, dressed in her best, stood apart from the company. A little boy of about eight or ten years of age, bright and jolly, ran hurriedly round her, playing and catching hold of her hands. He appeared to be very fond of her, and refused to leave her side for an instant. I was struck by the tableau and asked what it meant. Some one laughed, and said "That boy is very knowing. He suspects he is to be parted from his mother."

I said, "What do you mean?" He replied, "Don't you know? That woman is being sold." "But doesn't her boy go with her?" "Oh no, her husband being dead, the clan elders have decided that *she* must be sold, and the money received put at interest to bring up the boy, who must not be lost to the clan!"

I looked at the scene with understanding and a feeling of sadness, for before night I knew there would be two broken hearts.

#### BETROTHED TO AN IMBECILE

One of the brightest girls in our school at Hopo is betrothed to an imbecile and a physical degenerate. Herself a splendid specimen of young womanhood, with gifts of person and intellect which fit her for a leader or teacher, she must go through life tied to this living death, because thus bound in infancy. There is only one way of escape, that is, that some means be found to purchase her freedom from this entanglement, that she may be free to follow her own inclination as to study and work for others. Fifty dollars gold would free this girl for our work. Will anyone give it?

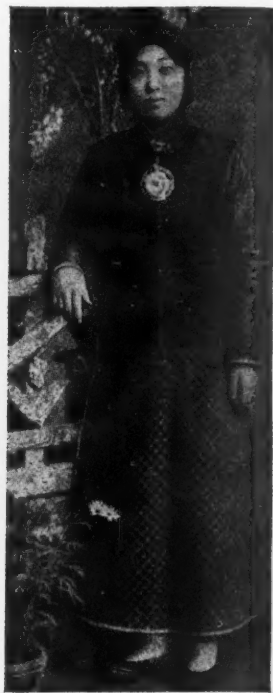
#### THE EVILS OF EARLY BETROTHALS

This would make a good heading for an article on that one subject. I am making inquiries amongst my preachers and others, to find out if possible what number of suicides take place every year among girls unhappily married. I am told that in the aggregate these girl suicides are so numerous as to make it difficult to keep a true record of them. They have almost gotten to be commonplace. Sometimes the girls eat the leaves of poisonous plants, more often they drown themselves, quite usually in groups of two or three. One such case, three girls here also, was reported at our preachers' gathering in the spring of this year. Another case was at Shonghiung (upper Dragon), where three girls, dressed in their best clothes with what jewelry they had, tied themselves together, and leaped into a deep pool of water, at night time. They hoped in this way to get away from undesirable husbands and have a chance for a new start or be born over again, as women, but having husbands who cared

for them, etc. In some cases the young women elope. Only last week there was a case of this sort near us. Two young women eloped with two tailors. The elders of the village have offered a reward for the capture of the girls, and say they will be burnt alive as an example or warning to others. Then too, the Buddhist religion is hard on women, in spite of having the Goddess of Mercy (Kwan Yin). (See page 84 of "Researches into Chinese Superstitions" by Henry Dore, a Catholic priest in China, translated by M. Kenelly. First part, Vol. I. Superstitious Practices. Profusely illustrated. Shanghai, the T'use-wei Printing Press. 1914. Price to missionaries \$4.50 Mex. Can be ordered through Roy D. Stafford. The library at Rooms should certainly have a copy of this book). All the heathen women have a horrible dread of what will happen to them after death and especially any so unfortunate as to die in childbirth. They are regarded as almost accursed and may not be buried (the coffin interred) for three years after death and most elaborate cere-

monies conducted by Buddhist priests to rescue them from the "lake of blood." It is a revolting and terrifying doctrine and one sympathizes with the poor women who have such fears held before them. (Percentage of such deaths very high). Truly how much our American girls and women owe to Christ! Really, this Buddhist doctrine is as bad as some of the things told of Hinduism. Please see this book and judge, and inquiry shows that what it states holds good down here in the South.

How badly our Hakka women and girls need this little school of ours! For such fears and dreads are not easily turned out of the minds of these poor womenfolk. We need the prayers of all for our work here. There is no one else to do it. In some ways we feel this school for women is more important than the boys' school work, because the Government will look after the education for *boys*, but no provision is even thought of for the girls and women and our *churches* will never be strong without the women.



PAST AND PRESENT IN CHINESE WOMEN'S FOOTWEAR—A  
DEFINITE RESULT OF CHRISTIAN EFFORT AND TEACHING



## OUR FOREIGN MAIL

*Shillong, Assam, Dec. 15.*

Everything in Gauhati is moving along as rapidly as possible in India where buildings go up slowly but you may be sure every effort will be made to push the work. And do hurry out a good strong girl to help. We would have been so glad to have kept Miss Hay when she passed through Gauhati for Newgong. Government is greatly impressed with our work in Gauhati just now. Really you will have a work that you will be proud of. Nothing would please the ladies more just now than another helper. Couldn't you send us out soon a second Elizabeth Hay? — *Mrs. A. J. Tuttle.*

### GETTING AND GIVING

*Secunderabad, South India, Jan. 8.*

I completed my first year of Telugu study November 26th and am glad to say that I passed all my examinations with good percentage, especially in Telugu conversation. I have found the language study very interesting and have enjoyed my first year here very much. From September 15th to December 28th I lived with Miss Draper in Nellore and helped all I could without neglecting my studies. It was thought that my conversation would be improved by working a little in the Nellore schools. We had a very happy time together. I taught classes each afternoon and also did a little supervising in the grade work. The knowledge gained will be helpful in this school in Secunderabad.

The Nellore school girls are very attractive and interesting. Several of them took great pains in teaching me their language. Even if they knew English, they would talk Telugu whenever they came to see me.

Our Conference this year was fine. Every one of the missionaries received a spiritual uplift that will help us throughout this year. We left Ramapatnam Tuesday afternoon and reached Secunderabad on Wednesday. I have been getting settled, also seeing a little of this beautiful city. Mr. and Mrs. Levering have taken me in as if I were their daughter. I am sure I shall enjoy living here. We expect the

school children back next week. I have been blessed with good health ever since coming to India and I enjoy the country and the people very much. Pray that I may live in such a way that they may desire to know my Saviour and become His followers. — *Edith Hollis.*

### GIVE THEM A HOME

*Sandoway, Burma, Dec. 8.*

The house seems so quiet since Miss Lewis left a week ago. I have two of the school girls sleeping in the house with me. They are timid, little creatures—but others said I must not stay alone so they are here to keep me company. We are busy working up our Christmas program, and next week we are to have our second test. The children have been quite well since the rains and it is a relief not to be dealing out so much medicine. The Reference Committee have sanctioned a house for the ladies at Sandoway. We do need it badly and I hope it will be forthcoming soon. — *Helen Bissell.*

### WHAT NATIVE CHRISTIANS DO

*Burman Woman's Bible School, Insein, Burma, Feb. 8.*

We had a happy Christmas, beginning with a mass meeting in the new chapel of the Burman Church, which was filled by about five hundred Burman and Karen Christians. Eight choirs from among them gave good music, and leading men made excellent addresses on the meaning of Christmas. Next morning we had our usual Christmas gathering in our school rooms, when Miss Mary Ranney from Rangoon helped us give the girls fruit and useful little presents. They had prepared a tree from which they presented us with specimens of their own handiwork in sewing, crocheting and tatting. At this time we hung in the school room a beautiful picture of Mrs. Brooks, sent by her daughter. Under it is inscribed in English and Burmese, "Mrs. A. N. Brooks, whose prayers, sympathy and aid, from 1892 to 1911, made possible the establishment of the Burman Woman's Bible School. Died Jan. 1911." The girls were told about



her and about Miss Chapman of Brooklyn, who beginning at the same time, still continues her aid, material and spiritual.

We are all enjoying the new chapel of the Burman Church, completed in August, and built entirely by Burman Christians. On Sundays one Tamil, two English and three Burmese services are held in it. The week it was opened our Tamil cook was married there; last week seven Tamils were baptized in the baptistry, and nine Karens this week. The more it is used the better the Burmans are pleased. It is built of brick, light and airy and was just right for our closing exercises, when five young women read their essays before a good audience, and looked very pretty in their white jackets and gay silk skirts, making proper little bows behind a bank of ferns and flowers. The two Shans, who have not been home for three years, now return to work in Namkham, Northern Shan States, six days journey away. One Burman goes to work in Prome, and the other will find work in her home town in the Henzada District. The Karen returns to her home in this district, but two days journey away.

As usual the school has been supported by gifts from Christians throughout Burma, amounting the past year to Rs. 1135. This has supplied food, lights and medicine, but not clothes, which their friends must furnish. Nothing is required from America but our support and the upkeep of the buildings with the taxes. We still need a new dormitory. We admit no one but Christians in good standing, recommended by some missionary or pastor, and able to use Burmese, in which all the work is done, though we have five races represented. Their ages vary from seventeen to twenty-five, and most of them have had from two to seven years in some mission school or jungle school. — *Ruth Whitaker Ranney, Harriet Phinney.*

#### "OUR CHRISTMAS PRESENT"

*Swatow, China, Jan. 7.*

The days here have been very busy and very happy ones. You perhaps know, by now, that I arrived on Christmas Day at 7 A. M. so have been called by the missionaries, "Our Christmas Present," and introduced as such.

You can imagine, I'm sure, what a thrill went through me when I heard the little kindergarten children recite the second chapter of Luke on Christmas morning at the chapel service.

The conference sessions have given me

a splendid opportunity of getting acquainted with our workers here and also details of the work. The reports from the various stations have been decidedly inspiring. In some places the spiritual interest and growth has been so marked that we pause and realize "What hath God wrought!" as tears of joy blur many eyes.

Oh, it makes me impatient, so please continue to pray that I may grasp quickly the language and have a retentive memory in studying it. "He is able."

The girls in Sherwyn bungalow have most graciously taken me right into their home, and are expecting me to stay until I can get Eastview cleaned thoroughly and repaired. My boy began our fight on the white ants over there yesterday as they were in his room and the out-houses (fuel-rooms). He has also planted some garden seeds. — *Mabelle R. Culley.*

#### INTERESTING THE WOMEN

*Suifu, West China, Nov. 3, 1914*

This has been rather a full day because the afternoon ended with a tea for several Chinese guests. It was the first time some of them had ever seen a table set foreign style and the remarks were many. We had to eat our cake with a fork and one of the women said she always wondered what kind of a thing a fork was. She supposed it was made of iron and would be heavy to hold. Now she said, "I can tell my neighbors and relatives that I have seen a real one." I served foreign tea and it is quite a little different from what the Chinese use every day in their homes. We never care for cream and sugar in the native tea but always serve it with ours. Nearly all of the women took the tea our way just to see what it was like. They do not like milk and think of it only as a medicine, but they were true sports this afternoon.

After tea I invited them into our drawing-room and we played a few games. Several of our chairs are rockers and one or two of the women were very much afraid to sit in one for fear of rocking backwards. These women were all from the Day School and represent well-to-do homes. They enjoy the school work very much and two of them have definitely enrolled as enquirers to study in our Bible School which will be held the middle of this month. It means a good deal for one of these women to even admit that she is willing to join the enquirers' class. But when the Spirit of the living God

begins working in a human heart, no other influence can supersede it. We have a small book of graded lessons for learning Chinese characters, with about seven new characters a day used in sentences that include the foregoing lessons. The first lesson begins with a well known Chinese proverb, "The good receive good reward, the evil receive evil reward." Another lesson speaks of there being many false spirits but only one true Spirit and then we learn what He has created and rules. After they have studied a few lessons and recognize the characters we review with teaching on the truths given in the lessons. One morning we were thinking of all the things that God has created and of His power over nature at the present time. The rain and sunshine had been mentioned in showing how God cares and provides for man. One woman asked who rules the thunder. They simply cannot get rid of the old ideas all at once and have been taught from childhood that the spirits are exceedingly numerous. I told her that thunder was the result of one of God's laws and was under His control. She then told me that when she was a little girl and a thunderstorm came, her mother hastened to dress the children in their best clothes and made them sit down very quietly because the thunder was the wrath of an evil spirit whom someone had angered. Poor people, what they can not understand is laid to a spirit, generally an evil one.

The women have memorized three hymns and the Beatitudes the past month during morning worship and have done good work in Arithmetic, Hygiene, Geography and other subjects. Please pray that our little school may be the road to a saving knowledge of Christ for these outside women. — *Beulah E. Bassett.*



#### The Missionary Dollar

"A fresh motive to generous giving is the comparatively large results which may be accomplished in these days with a little money. It is said that a dollar will not go so far now as it would once. In meeting the ordinary requirements of life this is true. Is it not also true that in many respects a missionary dollar will go further than ever before? Openings unhindered at home and abroad, increased facilities for getting here and there, experiences vastly widened in administra-

tion, invest money with a new promise and power of usefulness. It is free and wise and habitual giving that will help most effectually to 'ring out the narrowing lust of gold' and to 'ring in the Christ that is to be!' " — *From "Spiritual Culture," by Frederick A. Noble.*



#### Hail to "Missions"

*Tune, "Juanita"*

BY HARRIET NEWELL JONES

Hail to our "Missions"!  
Magazine for one and all.  
Hail to our "Missions"!  
Heed its strong, clear call.  
Send along subscriptions,  
Urge its use where'er you go —  
Then each one who reads it  
All our needs will know.

#### Chorus

"Missions," our "Missions"!  
Bring it into every home.  
"Missions," dear "Missions"!  
At thy call we come.

Sung at Presentation of Periodicals, at the Pennsylvania State annual meeting. Good for use generally.



#### The Pageant of Peace and War

Often a profound impression is made by scenes given in a dramatic way and truths are conveyed as they could not be by printed page or by sermon. It is hoped that the *Pageant of Peace* may be used very widely and may carry its lessons to millions of men and women and children. It will be well worth time and effort if thereby women may help to change the world spirit of war, and may present the Christ spirit of peace and love.



#### Circles That Completed Their Apportionment

Broad Street, Tonawanda, Buffalo Association.  
Hamlin, Monroe Association.  
East Branch, Deposit Association.  
South Avenue, Rochester, Monroe Association.  
Potsdam, St. Lawrence Association.  
Churchville, Monroe Association.  
First German, Rochester, Monroe Association.  
Madison, Madison Association.  
Ithaca, Mohawk River Association.  
Solon, Cortland Association.  
Phoenix, Oswego Association.  
Greenfield Center, Saratoga Association.  
Hornell, Chemung River Association.  
Camillus, Onondaga Association.  
Prospect, Oneida Association.  
South West Oswego, Oswego Association.  
Emmanuel-Batavia, Genesee Association.  
West Colesville, Deposit Association.  
Smyrna Chenango Association.  
Pilgrim Church Beacon, Hudson River Association.  
Moravia, Cayuga Association.

Received too late for notice earlier

## MISSIONS' QUESTION BOX

1. How many Persians were waiting for an afternoon preaching service, and what was the church?
2. What convention voted \$1,200 out of its surplus to help the Home Society escape a debt?
3. What is the name of the Moonshiner who turned Preacher?
4. What position does Ding Li Mei, the Chinese evangelist, hold?
5. What is the name of the first Chinese woman colporter?
6. What was the text of Rev. L. G. Clark's sermon?
7. Who succeeded in getting aristocratic Chinese women to attend Christian meetings, and what impressed them most deeply?
8. What Indian resisted threats and stood firm for his Christian faith?
9. What is the slogan of the Woman's Foreign Mission Society?
10. What is the motto given for the Woman's Home Mission Society for 1915-16?
11. What worker had a loggers' chapel built on skids?
12. How many pupils are under instruction in the Telugu Mission schools?
13. What fine example did the Jorhat missionaries set?
14. How many chapters are there in Mrs. Montgomery's new text book "The King's Highway"?
15. What is the number of church members at Ikoko, Congoland, and how many converts were baptized last year?
16. How much more did the Home Mission Society receive from churches, young people's societies and Sunday schools last year than the year before? What was the total?
17. What is the average contribution per member of the Christians in India?
18. Who was the originator of the Pathfinder Movement, and where does she live?
19. How many and what states does the Lincoln Highway pass through?
20. How many illustrations are there in this issue of MISSIONS?

**PRIZES.** Two prizes are offered: 1. To the subscriber answering every question correctly for six months. 2. To the subscriber answering the largest number of questions correctly during the year 1915.

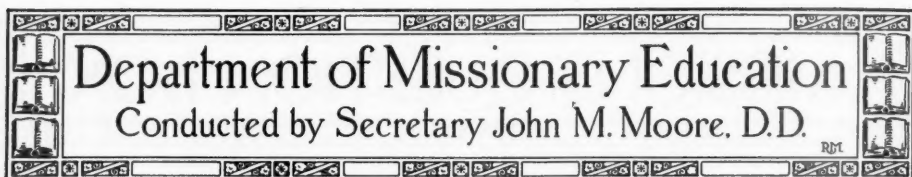
### PROGRAM FOR A MISSIONARY MEETING

Prepared from Material Found in this Number of MISSIONS

#### TOPIC: CHRISTIANITY'S TRIUMPHS

1. HYMN, SCRIPTURE, HYMN.
2. PRAYER on Devotional Page (487).
3. SKETCH: "From Moonshiner to Preacher," entire (p. 454).
4. HYMN: "Saved by Grace."
5. SKETCH: "The Gospel in Hong Viong," somewhat shortened (p. 478).
6. HYMN: "Rescue the Perishing."
7. Story of a Colporter Cruiser (p. 475).
8. HYMN: "Throw out the Life Line."
9. REPORTS FROM THE MINUTE MEN:  
Items from the Far Lands, Home Land, Helping Hand and Tidings sections. Appoint some one for each section, to select and read items, taking not more than three minutes each.
10. Leader should point out other articles of interest, read leading editorial on "An Encouraging Outcome," and speak of the fine illustrations. Speak of article on "The King's Highway." Also the desirability that every member should be a subscriber to MISSIONS.
11. CLOSING HYMN AND PRAYER, all repeating the Lord's Prayer at the close.

**NOTE.** A bright, telling meeting can be made of this material, of course, make your own selections if you choose. These are suggestions. The items will always prove interesting.



### The Ten Point Standard of Missionary Educational Method

1. A church missionary committee.
2. The presentation of missions from the pulpit.
3. A mission study class or classes.
4. Missionary Programs.
5. The circulation of missionary literature, including a club for MISSIONS.
6. A woman's missionary organization.
7. Missionary education in the Sunday school.
8. The promotion of Prayer for missions.
9. Enlistment for missionary service in local work and as a life work.
10. An annual Every Member Canvass for weekly offerings.

Have your church accept this as its working program and report to John M. Moore, Secretary, Department of Missionary Education, 23 E. 26 St., New York City.

During the ten months beginning with this issue there will appear in this Department a statement concerning these ten points in order.



#### 1. The Church Missionary Committee

SINCE it is the mission of the whole church to give the gospel to the whole world, the work of the Missionary Committee is central in the life of the church. Hence, it becomes increasingly necessary to bring this committee to its highest efficiency.

#### WHAT IT IS

It is a permanent church committee exercising a general supervision of the entire home and foreign missionary activities of the local church.

It is officially appointed or elected by the church at the opening of each church year. In order to guarantee continuity of policies and progression in work, it is desirable that provision be made for a

majority of the committee to hold over, each year.

It is representative of all departments of the church, namely, the congregation through the official boards, the men's organizations, the women's societies, the Sunday-school, and the young people's society. The pastor should always be ex officio a member of the committee. He should keep constantly behind the committee, ever putting others forward, inspiring, counseling, and guiding. Ordinarily it is advisable that a layman be chairman.

In the case of churches whose Church Missionary Committee is composed entirely of men, not representing the several departments, unified action should be sought by arranging several conferences each year between the committee and the representatives of the different departments.

In small churches the committee usually consists of from five to seven members. For the larger churches, with many departments, it may be well to increase the number by the addition of several members at large. On those should be appointed whose hearts are in the work, who command confidence, and are prayerful, energetic, tactful, and persistent. So far as possible, those appointed should be relieved of other work. Hence the committee should not be confined to church officers.

#### WHY NEEDED

1. Because the church, being primarily a missionary society, requires efficient leadership, in order to realize and fulfil its great mission to the world.

2. Because, to secure a maximum of efficiency with a minimum of machinery, the Missionary Committee has proved the simplest and most effective type of organization.

3. Because it distributes and locates responsibility, sets many at work, and lightens the pastor's responsibility.

4. Because it unifies the activities of men, women, and young people, and coordinates the several departments around the central purpose of the Church.

5. Because it puts the aggressive mis-



sionary work of the Church on as stable a financial basis as the maintenance of the Church.

6. Because it supplies a missing link between the local congregation and the missionary agencies of the Church at large and affords a connection with the interdenominational forces.

The above statement is taken from a pamphlet entitled "The Church Missionary Committee," which was published under the direction of a commission of twelve men appointed by the following four bodies: Annual Conference of Foreign Mission Boards, Home Missions Council, Laymen's Missionary Movement, and Missionary Education Movement. It therefore represents the best judgment of many missionary leaders. It outlines the fields of work of the Church Missionary Committee and its phases of work in a program of education, a program of prayer, a program of finance, and a program of service. It is written from the point of view of the church and its various organizations. The price is five cents. Every Church Missionary Committee should have it.



#### A Live Missionary Program

WORK OF THE FIRST BAPTIST CHURCH,  
SALEM, MASS., REPORTED BY LUCIE  
M. GARDNER

You may be interested to know our church missionary program for the year just completed. We have a committee of ten, five men and five women elected at the annual meeting of the church. We meet regularly on the third Monday of each month for an evening of planning and discussion. We provide for a missionary program on the third Sunday evening of each month. At these meetings we have heard speakers from India, Mexico, Chapel Car, local French work, Student Volunteer, Japan, China, Judson Tour, Burma, and European conditions; we have presented two programs on "Social Aspects of Foreign Missions," the first with four lay speakers, the second with seven. We gave two presentations of "One Day in India," using 25 of our young people in the cast. We have conducted the every-member canvass.

We have tried to direct home reading by distributing in quantity, "The Bible as a Social Force," "Modern Christianity,"

"Baptists in the European War," and "A Woman of the Kingdom"; have maintained a "good literature table" in the vestibule and have a solicitor for subscriptions to MISSIONS.

The Women's Society has presented popular programs monthly on "The Child in the Midst," and has helped in the support of a local Greek worker besides sending off several home mission boxes and barrels. A woman's missionary prayer circle has also been maintained.

The Farther Lights Circle has met twice each month in a study class, using "In Red Man's Land" for the first half year and "The Child in the Midst" for the second. We are finishing now with "Missionary Women and the Social Question," alternated with popular programs "An evening of missionary romance," "Forging a Chain from the Orient to Christ," and "An Evening with Immigrant Children."

The Juniors have met twice each month, studying "Good Bird the Indian," followed by "Our World Family." We have had two illustrated lectures, one on our 30 women missionaries, supported by the New England branch, and the other "Child Life of the World."

The Bible school has used the five-minute exercises leading to the programs, "A Land of Brotherhood," at Thanksgiving, and "The Living Christ for every life and all of life" at Easter.

The Christian Endeavor Society has had monthly missionary meetings, has contributed to "C. E. World-wide" works, has 7 "Life Works Recruits," and one student volunteer.

Twelve boxes have been sent by the Farther Lights and Juniors to the various mission fields. The young women of the Philathea class have been in regular correspondence with workers on the field.

We have tried to make this a year of missionary education. We found that owing to the fire we might fall short in our contributions, and that by putting the emphasis on the educational side, we could lay the foundation for future giving. Counting what the church gave for local fire relief we exceeded however, the contributions of the year before by several hundred dollars.

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY FRANCES M. SCHUYLER

## The New Day

BY MRS. SMITH THOMAS FORD



NOT the initial day of the year when Time's clock ticks for the first time 1-9-1-5. Not the day in early April when the treasurer's books are shut tight and the words "deficit" and "no deficit" seem to visualize themselves in processions all over the covers.

The day that I would make *NEW* is the day in early October when you come together for the first meeting of your Woman's Societies. We are all familiar with the *old* days. Perhaps we spend the program hour in giving "vacation experiences," perhaps in some sort of "reciprocity," perhaps in the repetition of some sketch that seemed to "take well" at a former meeting. Let us turn over a grand leaf and make this day *NEW*.

Some of us have spent the spring days in California. We have looked, with an interest born of reverence, at the line of Missions established along the trail of the Franciscan monk. As our minds dip back into history, we can see the old Spanish explorers leaving their vessels and wearing their most royal robes. They are led by chanting priests carrying high the Cross, and amid "salvos of musketry" the Cross was planted erect, the *Te Deum* was sung, prayers were said, and the new land was taken for God and the King of Spain.

Later came the first great Franciscan, Father Junipera Serra. A practical idealist, he worked unceasingly to bring his vision to reality. When he was called still higher, his monument was in the nine Missions he had established and his soul

was borne up and on by the chanting of six thousand converted Indians.

Souls and souls alone were the merchandise for which these Franciscan monks toiled. Another faith, do you say? I grant it, but it is the same Cross and souls must be our merchandise. We must take our own land for the King of Heaven.

Our plans, to bring about the realization of our visions, must be practical. Let me suggest one for our new day. Do you know of a new wonder-trail that is called the "Transcontinental artery" of America? It runs, like a rope of yellow gold, from the Atlantic to the Pacific coast. It is the Lincoln Highway, a memorial to Abraham Lincoln. The conception is original and breathes the twentieth century. A year ago it was an imaginary line on the map. To-day it is a permanently established, finely concreted roadway. Its way, curiously enough, winds through thirteen states, the number of the stripes on our flag. Its eastern terminal lies in the tangle of traffic in lower New York. It finds its western terminal where its rope of gold is blended with the yellow glory of the Gate of Gold.

### A TAKING SUGGESTION

What has all this to do with missions? Listen. This highway is not alone for "lovers of the steering wheel and far-flung open road." It is not alone the solution of the economic problem between farmers and the best marketing points. Our especial interest in it is that it opens up one of the greatest of avenues for missionary endeavor and enterprise. On our *NEW* day let us have a Lincoln Highway Luncheon. Let us spread thirteen tables

and name them in order, for the thirteen states through which the highway passes: 1, New York; 2, New Jersey; 3, Pennsylvania; 4, Ohio; 5, Indiana; 6, Illinois; 7, Iowa; 8, Nebraska; 9, Wyoming; 10, Colorado; 11, Utah; 12, Nevada; 13, California. Decorate each table with October foliage and flags. Why should February 22d and July 4th claim all of our visualized patriotism? Have a hostess, charming and versatile, presiding over each table, and have also at each table women representing all of the missionaries working in the state for which the table stands. Find a list of these in our latest annual report, also in "From Ocean to Ocean." Let each woman thus previously appointed thoroughly acquaint herself with everything of interest connected with the missionary she is impersonating. When the luncheon has been eaten, let each hostess in turn introduce the impersonated missionaries in her own state. Have hanging in plain sight a large map of the United States with a red, white and blue ribbon running through the thirteen states. Appoint your committees now, big-brained, active-hearted women who will work through the summer and come together early in September with catchy, snappy plans that will make this unique luncheon worth while. Make it a NEW day. "The world belongs to him who loves it most."



#### "Good Measure"

BY MRS. FANNIE B. LESTER

"Good measure, pressed down, and running over." If we had all followed this injunction in our giving, we should have closed the year without a deficit, and have had a good balance besides.

A good balance would have done three things—made it possible to strengthen the work at many points; kept us from borrowing money to pay the salaries of our missionaries during the summer months; and made it possible for us to open new stations for work.

We cannot go back and do last year's giving over again, but we can do next year's giving in a better way. Shall it be, "Good measure"—just my share of our apportionment? If that is all I am

able to do, that is enough. Am I not able to do more, "Pressed down," just a little more?

Perhaps I have not thought much about this question of giving. I have given what was asked of me, but really I could give a great deal more, and I will.

"Running over"—a generous gift. What an increase there would be next year, if every woman would add ten per cent to her regular gift. If you are giving one dollar just add ten cents more, for good measure. If you give five dollars send five-fifty. If ten dollars make it eleven. For 1915-1916 let this be the slogan for our giving:

"Good measure, pressed down, running over."



#### Our Young Woman's Work in the Keystone State

Mrs. Laura H. Hainer, Young Woman's Director for Pennsylvania, in telling of her plans and methods for the admirable work she has done among the young people of her state, submits the following suggestions to leaders:

Article II of the suggested constitution for Young Woman's Missionary Societies reads: "The object of this organization shall be two-fold, first, to develop a symmetrical Christian young womanhood, and second, to bind together for world-wide service for Christ and the Church the young women of our denomination." In order that this object might be carried out with greater results in Pennsylvania, a conference to discuss young woman's work was held early one morning during the annual meeting of the Woman's American Baptist Home Mission Society of Pennsylvania. The conference was in charge of the Young Woman's Directors of Eastern and Western Pennsylvania. New methods of work were suggested; associational directors exchanged plans, and the support of Miss Beula Hume was arranged.

The coming together of these young women with cooperation on the part of the women had much to do with the increased interest manifested in the study books and the organization of a larger number of union societies throughout the state.



CAMPFIRE GIRLS OF THE DIETZ MEMORIAL MISSION IN BROOKLYN, NEW YORK, WHERE MANY FORMS OF SERVICE ARE RENDERED



THE FIRST ITALIAN BAPTIST CHURCH — THE MARIE LOUISE DIETZ MEMORIAL, BROOKLYN, — ONE OF THE BEST EQUIPPED OF OUR FOREIGN-SPEAKING CHURCHES



When it is possible, a rally of young women's societies in each association should be held in the fall of the year. At these let a simple supper be served to which employed girls may come from the offices and shops. Let the best possible speaker be provided. Make use of pennants, songs and yells to stimulate a spirit of fellowship and pride in the national organization to which they belong. Literature will be gladly furnished from headquarters of the national societies which will be of much help in making a program that will never fail to attract and interest a large number of girls. The use of the study books cannot be too strongly urged. These give in a fascinating way a wealth of information concerning the needs of people near at home and far away, together with the work being done among them by the missionaries.

At this time of year we are emphasizing attendance of young women at the summer conferences which are to be held throughout the country. At these ideal summer resorts the girls may rest amid healthful surroundings, study methods of missionary work, and receive an inspiration which will enable them to reach out and enlist the interest of other bright young women in this world-wide service for our Master.

In all of this work among young women let there be emphasized not only the work and study of the societies, but let an effort be made to cultivate the social life of the society. Let it be an organization which will mean as much to the girl and of which she will be as proud as of her sorority or her club.



#### The Young Woman's Interests in Wisconsin

BY MRS. HENRY LINDSAY

Methods used in our Young Woman's work in Wisconsin are not altogether new, but they have been to a considerable degree successful.

The predominating feature of our work is shown by the physical activities. This finds expression in many churches and where churches are small, in associations, by adopting a missionary, finding out the needs and sending a Christmas box. Lists of the articles found to be most useful in

such a box are sent on application. This form of activity fills a great need felt in churches where the work is not very completely organized yet a desire to be helpful is shown.

A wave of interest in pageants and plays has swept over the state and we have been kept busy sending costumes out from Baptist Headquarters to be used in presenting these exercises. Scenes from Oriental and European countries have been well staged by our young women. Ellis Island has been presented and made real by the aid of improvised costumes.

For fear that in many churches all energy is spent in running machinery, we strongly advise that the young woman's Sunday school class become the means by which the young women of the church get in touch with missionary work and assist in raising the apportionment. This has been worked successfully and not infrequently it becomes the nucleus of a mission study class or a mission circle.

Our Young Woman's Alliance of Milwaukee is a rounding up of the young women of all the Baptist churches in the city semi-annually, and a good amount of enthusiasm is prevalent on these occasions. A banquet followed by toasts is quite a favorite way of getting girls together. A Sunday afternoon speaker has worked well. In the latter case a processional is planned and the young women of each church are in a group preceded by a banner. Each society has adopted a flower and the young women of each church wear the flower as a badge. We are forced to believe that the young women in our churches are imbibing the modern missionary spirit, and this will produce a body of broad-minded Christian women for the church of the future.



#### Activities Among Oregon Young Women

BY ELIZABETH MERRILL, ASSISTANT STATE  
DIRECTOR FOR OREGON

Definite work in the organizing of societies and interesting young women of the state of Oregon in missions was begun at a comparatively recent date, the first director for this work under the W. A. B. H. M. S. being appointed in 1911. Even

at the present time much of the work is laying foundations, which it is hoped may some day become more permanent. Great distances, lack of transportation facilities and cost of traveling make it necessary that practically all work be done through correspondence. This is, of course, not so effective or rapid as personal visits. Four years ago there were very few young women's missionary organizations. Nearly all of these are union societies working for both home and foreign missions. In addition to these in many places where a separate organization is not practicable or possible, work is done through organized Sunday school classes. Many of our churches are not large enough to permit two organizations for young women so that it is better to work through an organization already in existence than to urge the formation of a new one.

Our special work for the past four years has been helping in the support of Mrs. Bertha Beeman, a worker among the Hopi Indians at Toreva, Arizona. Her letters have helped to interest more young women in this particular work. The question is frequently asked about something definite the young women can do in their meetings or what it is they can give that will help the missionaries in their work. This year an unusually easy response could be given to the question, for Mrs. Beeman and her associate Miss Nelson decided to open sewing schools in the villages where they are working. This made necessary a large supply of quilt blocks, thread, and other articles. Some of our young women have helped to supply this demand. Working for anything helps to arouse an interest in it, so in this way they are becoming more interested in the work we are asked to do.



#### The Pathfinder Girls

The growing interest in the Pathfinder organization for young girls is very encouraging. A leaflet, with the instructions for organizing greatly simplified, has been prepared and will be sent free upon request from the literature department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago.

A letter from Miss Gertrude E. Davis,

of Boston, enclosing one just received from Mrs. Plinette Allen, the originator of the movement, will answer a number of questions that are asked concerning the manual of instructions which to the uninitiated seems somewhat complicated. Mrs. Allen writes from Woolwich, Maine:

All the necessary information seems to be in the Manual, the points uncovered being left to the local management. However, I may be able to tell you how some local groups have managed.

We have not found it necessary to have a constitution, but one would be in order if desired, drawn up to suit the girls themselves, following any usual form. Our officers are the usual ones, President, Vice-President, Secretary, Treasurer, besides the older group of women known as Mother Companion and Companions. Any special committees needed are elected as need arises. I have personally preferred to have as little machinery as possible—just enough to operate the thing properly. The society is national in the sense that it is the accepted work for young women of the Woman's American Baptist Home Mission Society, but not in any authoritative sense. There are no national dues. Each Fireside is requested to report organization, with name of Mother Companion, to headquarters, 2969 Vernon Ave. Chicago, and a list of such will be printed in *MISSIONS*. It is recommended that the different Firesides in a state perhaps, or association, plan each summer for a camping and study time together. Our Maine Pathfinders are looking forward to a house party at Ocean Grove Missionary Conference in August. The amount of dues and benevolences is determined by local groups. Our girls pay five cents a month, and out of all money earned they lay aside a tenth for the Lord besides their missionary offerings. The program should vary and be arranged locally by Companions, including a Missionary Evening (studying some of the books on which girls will take tests for Recognition Tokens), a social time with games, drills, etc., report on home achievements (cooking, sewing, etc.), and at times sewing in the meetings. Our program for opening when we meet once in two weeks, is about like this:

Ceremonial, after which President takes chair; chronicles of last meeting read and approved; treasurer's report, new business, roll call (responses as per manual), reception of new members (expressing desire as

per manual), all repeat Desire (standing), qualifying and awarding of Tokens. Then social or missionary or literary, etc. The "hand sign" usually closes the program or evening. There should be some physical work, either a little each time, or a whole program given to it, as drills, Emerson grace movements or games. Dumbbells or Indian clubs are fine, or wands. We use illumination ceremony each time, occasionally making it a bit shorter if pressed for time. If we met every week, possibly it might be omitted except for certain evenings. If girls are to use ceremonial or physical work they need costumes for freedom of movements. If we do not wear them it is to save them. The ceremonial is much in demand for public occasions, especially when a bit of physical work is added in connection with hand sign and given to music. The initiation of new members is simple, as suggested in manual. As to Tokens, city girls make and use salt beads, stamp with an initial letter "P" possibly, but country girls usually prefer to gather acorns in the fall and paint them as indicated. Beads might be purchased if these home-made ones do not appeal. The use of something tangible to indicate effort and progress appeals. To separate beads and to add delightful odor we use cloves and whole-spice. The result is unique. Shall be glad to give any further information in my power.

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#### At the Crow Indian Mission

BY NORA L. SWENSON, LODGE GRASS,  
MONTANA

The last of March brought to a close my first six months of work among the Crow Indians. They have been busy, happy months with such varied experiences. In the mornings I have the older school girls for industrial work, instructing them in sewing, house cleaning, some laundry work and cooking. Sewing is their principal work and they do it very nicely. They have made several pieces of fancy work as well as plain sewing. Just now I am teaching them to crochet, which they enjoy. I have held 25 sewing and Bible study meetings for the women with an average attendance of about 15. They are interested in making quilts of various patterns. As far as possible we have given one evening in the week to



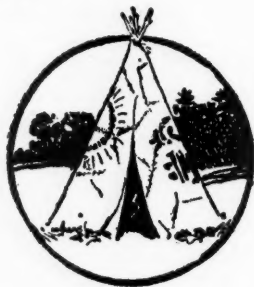
TWO-YEAR-OLD GUY BULL TAIL, IN A BASKET,  
BEFORE THE FAMILY TEEPEE

socials and entertainments for the young people. They enjoy playing games and getting together in this way. It helps us to get better acquainted with them, and there is a great work to be done among our young people, very few of whom have taken a stand for Christ. The young men seldom attend services. So we are trying in these various ways to get them to come to the mission and we hope and pray that through these means we can reach them for Christ.

We have some very true earnest Christians that really try hard to live right, and they seem to feel the responsibility of helping others into the kingdom. Several have come expressing their desire to live for Jesus. There is one old man whom it does my heart good to look at, for in his face one can read joy and peace. I have attended 59 Sunday services, 75 other meetings, made 98 religious visits, besides being called out in cases of sickness.

Our work among the white people is very encouraging. When I came here there wasn't a boy under twelve years of age attending Sunday school. Now I have an enrollment of eight fine boys from twelve to seventeen. We were greatly blessed during the two weeks of meetings held last winter. The inspiring song serv-

ice led by Mr. Petzoldt, the true old story of Jesus preached by Mr. Shepard, of Billings, the personal touch of all the workers, went right home to the hearts of the people, and business men, noble women, boys and girls, came out for Christ. Eighteen presented themselves for church membership.



#### Welcoming the Missionary to the New Italian Church

Miss Gertrude E. Miller, whose efficient work in Guantanamo, Cuba, is well known, has been transferred to the Italian field in Cleveland, Ohio. She writes of her first experiences on the new field:

"We truly welcome you, for we have waited, oh so long, for your coming." This was the greeting I received on January 3d when I attended my first Italian service at the Josephine Mission. I arrived in Cleveland just in time to attend the last service held at the old Mission and the first service held in our new church, which is just a rented building but one we are very proud of.

The Josephine Mission and surrounding buildings in quite a large district have been sold and are being torn down. The Italians who lived in the buildings have had to move, therefore we lost track of a number of the children who attended the sewing school. Our church is well organized and the services are well attended. Recently 7 of the members of our congregation were baptized and others are awaiting baptism. We opened sewing school No. 2 at the Cedar Avenue Church which is close to the district known as "Little Italy."

When the school was opened four weeks ago we had an attendance of 10, yesterday there were 48 present. There is a great opportunity here. The winter has been a

very hard one because so many have been out of work. These few months spent in Cleveland have been very interesting and I am looking forward to the work with a great deal of pleasure.

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#### A Mexican Baptist Mission, Oxnard, California

BY MRS. MARTHA L. KNOWLES

I began my work at Oxnard, Feb. 1, 1915. The pastor of the Mexican Baptist Mission at Santa Barbara had been holding services here once a week for about two years. So we are two years old, but in this case, two years means merely an infant, in fact we have only found a few who have any Christian experience, but I am so thankful for these few. They are so anxious to render some service to their Saviour. They will not let me sweep the mission. When I offer to assist they say, "No, you have plenty to do that we cannot do. We will attend to this." Two of the women have gone out calling with me and I find that they are able to tell the sweet experience of the love of Jesus in their hearts. Fifteen have joined the Baptist church during the two years that Missionary Jimenez has been preaching here, but it is just a small town, and after the beet factory closes work is very scarce and many go away to Los Angeles or some other place where living is not so high. So I have been able to find only eight of the members. A missionary from Brazil was stopping here for a few months last year and as she could speak Spanish she kindly gave her services and assisted the pastor and some of the members of the American Baptist Church at this place to carry on a Sunday school at the Mexican mission, but when she had to go away the Sunday school was closed. The Mexican members told me that they tried to carry the work on alone and would meet and sing a few songs and then they said we were very sad for "we had no one to teach us. How could we teach even the children when we are just children ourselves when it comes to understanding the Scriptures." I reorganized the Sunday school the first Sunday after I came, with 23 present. I have also organized an industrial school and a Bible Band for



boys and girls. The Catholics are very strong here and are opposed to any Protestant work being carried on. The children say the priest told them not to come to our schools, but if God be for us who can be against us. Pray for us.



### A Day With a Busy Missionary

BY R. AMELIA WILLIAMS, OF JAMES CITY, N. C.

Many persons are out of employment, causing some to resort to dishonest ways of living. It is the testing time which will prove to the world who are true. We can say that a few are enduring hardness. One notable example is a very conscientious young man, who doesn't use strong drink or tobacco, is regular at his church, and keeps the Lord's day holy. He has a horse and two-seated carriage, "transfer" they call them. He drives us to New Berne to sewing school every Saturday morning and Sundays to church when we wish to worship there. One day in the month we visit the Tabernacle (our white church). Two weeks ago he drove me three miles in the country to the 9 o'clock Sunday school, then returned to his church for 11 o'clock service. He is ready to help in the Lord's business at any time but will not carry persons for pleasure or business on Sunday. He is a rare specimen. I carried a lot of second-hand singing books, Bibles, Sunday school papers, tracts and leaflets. People in the country, are always glad to see us and appreciate all that we do for them. I taught the Bible class in the school. The pastor, who comes once a month, was a very attentive listener. Subject, "The call of Samuel." He used the Golden Text for his sermon, gave good thoughts and gave me time for remarks, then urged the people to come back to the afternoon service to learn all they could of good things and mingle with *intelligent folks*, for "iron sharpeneth iron." It was 2 P.M. when we were dismissed and the next meeting was at 3. The next hour was given to me to conduct the meeting as I pleased. We spent sometime in practicing new pieces in the old song books. The pastor prayed and read part of John 17, really the Lord's prayer. I talked on the difference be-

tween that and the disciple's prayer, also giving the missionary feature of the latter. We closed at 5 when the transfer man came for me. Part of the way was through roads very rough and muddy, making it uncomfortable, with a danger of upsetting in places. I was thankful when we reached the clearing and the main road.

Those outside of the towns who have preaching but once a month and that not the best, are hungry for the pure and simple truths from God's word. Yesterday our driver took me to the town of Newberne to Sunday school and church. I have always walked to the work there until recently. I carried some Sunday school papers, so had a warm welcome. I hadn't been there since last fall. I taught a class and reviewed the lesson. It is rather unusual for the pastor and his family to be at the early Sunday school. There are two children, the younger about one year old. The mother teaches a class of young men in front of the church, her little baby is tied in a chair by the stove in the back part, quite a distance from her; he couldn't even see his mother but there he sat for about two hours without a sound from him. I remained to 11 o'clock service, then till the Missionary Union at 2 o'clock in same church.



### The New School at La Maya, Cuba

With the opening of the autumn season, 1914, Miss Alice M. Wakeman, who has been most efficient in the missionary work at Manzanillo, Cuba, was transferred to La Maya, to take charge of the school in that district. She writes of the able assistance of her Cuban associate and her gratification in the growth of the work:

Only a few months have passed since coming to this new field so that it is a little difficult to tell much about it, and the change from the evangelistic to the educational work has been such a radical one for me that I am just beginning to feel at home in the latter.

My assistant and I enjoy the school work very much and have great hopes for our boys and girls. Out of the 42 we have enrolled in our day school, 30 are members of the Sunday school we have organized, and the questions that are asked me at

any and every opportunity show that the oldest ones are at least beginning to think seriously.

Our Cuban pastor who comes once a week to preach does all he can to help us, and we feel that the Lord is blessing us.



### A MISSIONARY MOSAIC

Most of my work this year is physical culture. In my normal students' method class, we have been studying for the past month games for the school room and the playground. I am anxious that these young women as they become teachers be able to enter into the lives of their pupils through their games as well as their books.—*Helen A. McAlpine, Spelman Seminary.*

Sometimes during the reading period you could hear a pin drop, while the interest in finding meaning of words and portraying pictures of the mind is intense. The arithmetic period means lots of strength and time for both pupils and teacher. This is their hardest subject. It is a joy to see the faces light up and show a smile as they at last grasp the embryo of the solution and can work another problem without help. The schedule varies with here and there a Bible

period or lessons in hygiene or dismissal to the cooking class room wedged in at regular intervals.—*Leona Kittle, Mather School, Beaufort, S. C.*

Although the attendance at school has been rather low, this month, our Sunday school class has more than doubled. I had divided it into Reds and Blues and the leaders with their helpers certainly have been working to see which side would have the most points at the close of the two months for which they had been appointed. Last Sunday they brought in fifty. They go calling Saturday afternoons and Sunday mornings, sometimes calling girls out of bed. I hope we may be able to keep them interested.—*Beulah B. Hume, Victoria de las Tunas, Oriente, Cuba.*

Our Sunday school prayer meetings on Wednesday evenings have been of special interest and great blessing. Speakers and singers from Camden and vicinity have come in and brought messages in Gospel and song that our boys and girls and also the older ones who understand the English will never forget. God's blessing rests on this work.—*Mae B. Jenkins, Baptist Italian Mission, Camden, N. J.*

Every month our pastor was permitted to extend the right hand of fellowship to new members throughout the year. On the 7th, 13 followed Christ in baptism,



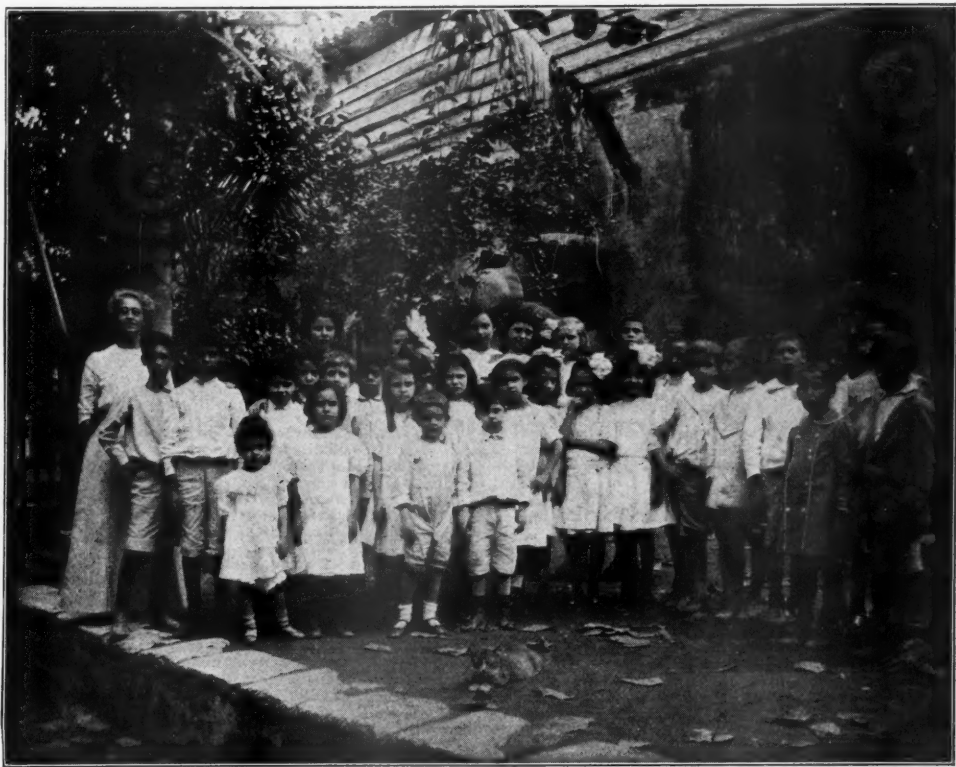
THE KIND OF VEGETABLES THEY GROW IN THE KITCHEN GARDEN OF THE KODIAK BAPTIST ORPHANAGE IN ALASKA

three Hungarians, one Roumanian, four Russians and five Germans. Some are ready for baptism now and others are seeking Christ. We are a missionary church for we have six different nationalities in our church membership. At present we are surrounded by a large foreign population. — *Anna M. Dingel, Milwaukee.*

Several months ago an interesting family of Greek Catholics began to come to our services and send their children to the schools. The children have rarely missed a meeting for four months. The parents can speak English quite well, much better than the majority of the Greeks, and so I can converse with them and go to their home often and am teaching the mother to read English. They seem very glad to have me come and teach them and their children. They have been coming to our prayer meetings regularly for several months. — *Emma L. Miller, Los Angeles.*

Are we growing? Yes, we are, for we now have 65 in Sunday school as against 40 at the close of 1913. Pray that the work may always be the kind that shall win boys and girls, men and women to the Christ life, the life of service. — *Ethel L. Ryan, Hartford, Conn.*

We have had a number of conversions among the Indians but are still praying for the young men and school boys. Some of them are reading the Bibles we gave them and seem to be seeking. I gave one of my school boys a Testament this morning and he promised to read it. This school term has been rather difficult as I have so many pupils, 45 since December, that I cannot give them nearly as much help as I would like to. I often have an older pupil help me with the smaller children. Our schoolroom is much improved. Several converts were baptized lately. — *Ida Wafflard, Lodge Grass, Montana.*



THIS PICTURE OF MISS ISABEL WAIDMAN AND HER SUNDAY SCHOOL CLASS AT SANTIAGO, CUBA, SHOWS HOW ATTRACTIVE THE YOUNG CUBAN CHILDREN ARE. THEY MAKE THE WORK VERY FASCINATING. THE WOMAN'S HOME MISSION SOCIETY'S TEACHERS ARE MOST HELPFUL TO THE PASTOR AND SUSTAIN HIS WORK IN EVERY WAY.

### Houston College Settlement Association

Houston College, Houston, Texas, has been a factor in Negro education and uplift for nearly thirty years. Four years ago this settlement association was effected through a call of the people around the college by President F. W. Gross. At first the people were a little suspicious of the meeting, but decided to come and see. When the purpose was explained to the satisfaction of those present, no further trouble was experienced. At first the work was done by the teachers of the school in a very casual way, but two years ago the school was able to send out one of its teachers for a part of her time almost daily, and at once the work became well established and a definite part of the extension service of the college.

The following results have been accomplished: a religious survey, a social and hygienic survey have been made, gardens have been planted, better housing and living are every where in evidence, noises both night and day have been abated, there is a better understanding about rearing children, and the purpose of clean streets, alleys, yards and houses have been clearly set forth. Gambling and loafing must be suppressed and better personal habits will obtain in the settlement. Through the kindness and assistance of the Woman's Baptist Home Mission Society, the work here has been very materially aided for two years. The Home Mission Society for years gave substantial aid.



### Prayer Calendar for June

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates:

- June 8. — Mrs. KATHERINE S. WESTFALL, Corresponding Secretary, W. A. B. H. M. S., Chicago, Ill.
- June 10. — LENA GORRELL, Girls' Matron Kodiak Baptist Orphanage, Wood Island, Alaska.
- June 12. — Mrs. MARY FLOWERS, missionary among Negroes, Nashville, Tenn. Miss HANNAH B. RITZMAN, missionary among Germans, New York City, N. Y. Miss HENRIETTA WRIGHT, missionary among mill and mining populations, Greenville, S. C.
- June 14. — Miss MABEL YOUNG, missionary teacher, El Cristo, Cuba.
- June 17. — Miss CARRIE O. MILLSAUGH, District Secretary for the Pacific Coast, Portland, Ore.
- June 18. — Miss FLORENCE BURNETT, worker among negroes, Nashville, Tenn.
- June 19. — Miss SUE O. HOWELL, general worker, Oklahoma City, Okla.
- June 22. — Miss MAE JENKINS, missionary among Italians, Camden, N. J.
- June 29. — Miss JENNIE JEFF, missionary among Scandinavians, New York City, N. Y.

- July 4. — Miss MILDRED M. JONES, missionary among Slavic races, Detroit, Mich.
- July 7. — Miss LYDIA M. NICHOLS, missionary among Italians and Jews, Lawrence, Mass.
- July 8. — Miss EMMA CHRISTENSEN, missionary among Indians, Auberry, Cal. Miss EDNA ODEN, matron, Wyola Indian School, Wyola, Mont.

### New Appointments

#### NEW STATE DIRECTORS

- California (S) — Mrs. George C. Lamson, Los Angeles.
- Montana — Mrs. Emory Pease, Glasgow.

#### NEW ASSOCIATIONAL DIRECTORS

- California (N) — Central Asso., Mrs. George Hallowell, Stockton.
- Colorado — Midland Asso., Mrs. Charles E. Emery, Colorado Springs.
- Indiana — Evansville Asso. (Y. W. & Ch.), Miss Cora Martin, Evansville.
- Kansas — Arkansas Valley Asso. (Y. W. & Ch.), Mrs. W. R. Hammond, Hutchinson.
- Maine — Cumberland Asso., Mrs. George S. Ellis, Woodford; Piscataquis Asso., Mrs. P. N. Libby, Dexter.
- New York (E) — Mohawk Asso., Miss L. Marie Ooulds, Ilion.
- Oregon — Central Asso., Mrs. O. B. Neptune, Albany.
- Pennsylvania — No. Philadelphia Asso. (Y. W. & Ch.), Miss Mabel Pollard, Germantown; Abington Asso., Miss Esther T. Rowlands, Scranton.

#### NEW AUXILIARIES

- California — Los Angeles, First Mexican Church (Missionary and Aid Society).
- Pennsylvania — Holmesburg; Holmesburg (Y. W.).

### Wants of Missionaries

#### INDIANS

- Miss Ida Wofflard, Lodge Grass, Mont. — Plasticine or clay.
- Miss Marie Christofferson, Fallon, Nevada. — Edison Amberol records for Phonograph.
- Mrs. Mollie Garner, Indian University, Bacone, Okla. (freight and express) Muskogee, Okla. — Quilts, bed and table linens.

#### ITALIANS

- Miss Alice M. Jameson, 37 Jefferson St., Barre, Vt. — Scraps of silk and other cloth for doll clothes, wool yarn for prick card work.

#### MEXICANS

- Mrs. Paula B. Tooms, Doncellas 8, Puebla, Mexico. — Thread No. 30, 40, 50, 60.
- Mrs. Martha Knowles, 218 D. St., Oxnard, Cal. — Thimbles, needles and basted work for small children.

#### NEGROES

- Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Table linen for teachers' dining room, gingham for aprons and dresses, white thread No. 60 and 70, material for sash curtains and table covers.
- Mrs. Darthula Ghee, 719 1st St., Clarksville, Tenn. — Basted handkerchiefs, patchwork, white thread No. 50, stockings, scissors, prick card needles.
- Miss Jennie L. Peck, 204 A St., S. E., Washington, D. C. — Clothing for children.
- Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Temperance and missionary literature.
- Miss Olive A. Warren, Benedict College, Columbia, S. C. — White sash curtains for girls' rooms. — 1 1-4 yards long for 2nd floor, 1 yard long for 3rd floor and 6 pair 1 1-4 yards long for study hall.
- Miss Sarah E. Owen, Mather School, Beaufort, S. C. — Cloth to strip for the loom.
- Miss Jessie M. Washington, Baton Rouge College, Baton Rouge, La. — Table linen.
- Miss Clara A. Howard, Spelman Seminary, Atlanta, Ga. — White table cloths 3 1-4 yards long, dish towels, feathers for pillows.
- Miss L. L. Brown, Americus Institute, Americus, Ga. — Quilts, books for library.
- Miss Jane E. Lindsley, 1801 Pullen St., Pine Bluff, Ark. — Reading matter for library.
- Miss Carrie L. Johnson, Florida Baptist Academy, Jacksonville, Fla. — Adjustable dress forms, material.



# MISSIONARY PROGRAM TOPICS FOR 1915

- January.* Chaos or Christianity.  
*February.* Christianity the Hope of the East.  
*March.* Children in Non-Christian Lands.  
*April.* Missionary Practice through the Use of Tracts.  
*May.* The Baptist Fleet.  
*June.* The Instrument and the Inspiration of Missions — The Bible.  
*July.* The Problem of the City Church.  
*August.* The Problem of the Country Church.  
*September.* State Missions.  
*October.* Home Missions. (Topic to be announced.)  
*November.* Home Missions. (Topic to be announced.)  
*December.* Home Missions. (Topic to be announced.)



## JULY TOPIC: THE PROBLEM OF THE CITY CHURCH

HYMN; SCRIPTURE; SPECIAL MUSIC; PRAYER

1. The Task of the City Church.
2. The Difficulties in the Way.
3. Why Some City Churches Succeed and Others Fail.
4. Closing Season of Prayer.

### Notes

Sufficient material for this program will be found in the pamphlet "The Task of the City Church," by Herman F. Swartz, price five cents, which can be secured from the Department of Missionary Education, 23 E. 26 St., New York City.

The following books will also be valuable for reference:

- "The Challenge of the City"; Strong, 60c cloth, 40c paper, postpaid.
- "The Redemption of the City"; Sears, 50c cloth, 35c paper, postage extra.
- "The New Home Missions," chapter 4; Douglass, 60c cloth, 40c paper, postpaid.
- "Immigrant Forces," chapters 5 and 7; Shriver, 60c cloth, 40c paper, postpaid.
- "The Church a Community Force"; Lippy, 50c, postpaid.

The books may be obtained from the Department of Missionary Education, or from the American Baptist Publication Society, Philadelphia, New York, Boston and St. Louis.

In addition to the study of *books* the persons presenting these three topics in connection with a meeting in a city church should make a study of *life*. The first two topics should both be presented out of an intimate knowledge of the community in which the church is located and the third speaker should give definite information as to city churches that have done effective work.



### A Long, Hard Journey

BY FLORENCE SMITH MASON

Six long months getting home, after forty years hard work in an Assam jungle, and the return undoubtedly in answer to many prayers! That is the experience of Dr. and Mrs. E. G. Phillips, missionaries in Assam since the old days, when the Garos were head hunters, and the English Government wrote them down "incorrigible and not worth saving." They have done translation of the Scriptures and text books, and the hardest kind of touring and work in the jungle. The language was reduced to writing, in conjunction with Dr. M. C. Mason. These veterans are still eager to go on and finish translating the Bible and give these people the Scriptures in full in their own tongue.

Last year Dr. Phillips became so ill that it was decided he must relinquish his work and come home to remain. Heart trouble had reduced him to a very low ebb, and oftentimes his pulse seemed almost imperceptible. But how get so sick a man to the river steamer, forty miles off, through the dense jungle, with no means of transportation. My husband and Mr. Dring, of the mission, took a small buggy, removed the top and box, tied on a set of bed-springs and put on a mattress; and then a bamboo mat hood overhead, for it was the worst season to travel, with heavy rains and intense heat. Many grieving Garos tried to see their teacher before he left, but he was too ill, and when the plans were laid, telegrams were sent to fellow-missionaries in Assam, and notes to native Christians in the district, to ask them to pray for the Sahib as he set forth on this long journey for the homeland, on a given day in July last. The time came, the little cortege started, school boys drawing the improvised ambulance, and Dr. Crozier and Mr. Mason walking most of the way beside the patient. God answered prayer from the start; the missionary began to improve, and when he had reached the end of the jungle trip, he could stand beside the steamer rail to wave good-bye to Mr. Mason, as he turned away and wended his way back through the jungle to the mission station.

Just out of Calcutta, when the patient was feeling much better, he was seized with bloody dysentery, and for days fought a great fight for his life, while the steamer ploughed her way through the deeps to Colombo; there the captain and ship's doctor advised that Dr. Phillips be taken to a hospital on shore, and he entered the General Hospital. Alternations of improvement and relapse followed, and once the nurse wrote down "pulse imperceptible." Then came an attack of dengue fever; but he was at last able to leave the hospital and stay in a missionary Rest House with Mrs. Phillips, waiting for a chance to book passage either way for America. Ships were crowded, and the waiting covered weeks; but at last word was sent by Cook & Son to ask if the party could be ready *in an hour and a half* to sail. Dr. Crozier took the care of the packing boxes, and by means of carts got them off; Mrs. Phillips packed as fast as possible all their belongings, and in a taxi they were off for the jetty. Once in the little boat and out in the harbor, a terrific storm came up, and thunder and lightning made the place dangerous and very unpleasant; but they kept on in the little boat bound for the steamer that was to bring them home. When the storm abated, the *steamer had sailed away*, and nothing remained for this party but to take themselves and their belongings back to the Rest House and wait for another chance.

Four months more of waiting, while the "Emden" played about the eastern waters, and sent all ships to harbors wherever they could find shelter. At last the missionary party, which sailed in October, stopped at Colombo, and after pleasant intercourse pursued its way to Calcutta; and when that ship returned, Dr. and Mrs. Phillips took passage and had a very comfortable journey to London and from thence to New York by the "Lusitania." When she docked, and these scarred veterans landed, none heralded their arrival, and there was no blast of trumpet or great demonstration; but never has truer hero and heroine returned to the homeland than these two dauntless spirits; still eager to continue the translation of Scripture, and ready to hold on to work till life is done.



### Outcome of a Trying Year

Secretary Haggard says, in reporting the financial outcome:

The Foreign Mission Society has closed one of the most difficult years in its history with a debt of only \$33,161. Up to the last it was feared it might be larger. Some most interesting and encouraging facts lie back of this brief statement. There was a gain in gross budget income over the preceding year of \$36,087. Of this amount \$33,946 was from churches, Sunday schools and young people's societies. There was a decrease of \$4,688 from individuals. Compared with the previous year the total expenditures were increased only \$3,000. The amount authorized in the budget for the year by the Convention was exceeded by only \$2,000. In calculating both these amounts no account has been taken of designated gifts over which the Board has no control. The increase was due wholly to pressing emergency matters, some of which had their origin in war conditions. The debt may be said to be due, therefore, to these items: a decrease in legacies, in matured annuity bonds, in individual donations, and the slight increase in the budget. All of these items were beyond the control of the Board and could not have been foreseen or provided against.

In response to the card, "Do You Approve of This?" (referring to the retrenchments proposed), the answers were almost unanimously in favor of "no retrenchment." The returns show the heart of the churches, and if we can have a year of steady aggressive team work the normal income of the Society should be increased at least \$150,000.

The officers and the Board desire to express their gratitude to those who have helped so nobly during the past year, and to note with appreciation the number of churches that voluntarily increased their apportionment. In fact, one of the most delightful experiences of the year has been

the receipt of hundreds of letters expressive of interest and helpful sympathy. It is clear that our foreign mission work never appealed more strongly to our people.



### The Foreign Mission Budget for the New Year

#### STATEMENT BY THE BOARD

Considerable publicity was given in February and March to some features of the preliminary estimates of the Foreign Mission Society for the new year, particularly the reduction that seemed necessary in foreign field appropriations. The increase in income in the year just closed over that of the preceding year, especially the gain in receipts from churches, considered alone might have justified a material increase in the proposed expenditures. Two factors, however, in the judgment of the Board, after prolonged and prayerful consideration, have combined to make it inexpedient to add to the total authorized budget for the new year.

The first of these considerations is the debt, which must not be ignored and which of itself would absorb practically the entire gain in the gifts of the churches. The second consideration is based on a restudy of the several sections of the income, in some of which reductions beyond what were originally anticipated appear certain. The Board, therefore, at their recent meeting came most reluctantly to the conclusion that the total figures of the preliminary budget must be adhered to in the main. A relatively slight but intrinsically vital measure of relief on the field is secured by the transfer to foreign field appropriations of \$10,000 saved from home expenditures. This is made possible by the retirement of General Secretary Hunt, Foreign Secretary Baldwin, and Vice-treasurer Barnes. This transfer permits the return of about six or eight missionary families out of thirty-seven whose furloughs have expired. The successful outcome

of the campaign to raise the deficit would naturally afford further relief.

In adopting a final budget upon this reduced basis, the Board are fully persuaded that only by such a policy may the Society be safeguarded from the condition of chronic indebtedness which has characterized the past years. They also are acting in accordance with the judgment of the Finance Committee of the Northern Baptist Convention as expressed in a very recent conference with that committee whose members are most sympathetic and eager to do all in their power to sustain and advance this great work.

It is always and easily within the power of the churches to remedy the unfortunate effects of curtailment of the work by such an increase in their contributions as will restore whatever reductions are made. To urge, even to instruct, the Board to "go forward" does not solve the problem of finance. It is a very simple matter to pass a vote "against retrenchment," but a vote or an outburst of enthusiasm at a convention does not furnish the money upon which advance work can be done. Should churches agree to increase their apportionments and should individuals promise to increase their gifts of the past year, the reductions previously indicated can be restored. Any other course will mean debt inevitably and continuously.

The Board would deprecate a resolve to increase the expenditures without actual assurance of larger giving; they would rejoice over a pledge of support that would permit advance without risk of further indebtedness. This present situation constitutes a denomination-wide problem. The Board cannot solve it alone.

Faithfully,

THE BOARD OF MANAGERS.



#### FROM THE FIELD

##### A PICTURESQUE BAPTISTRY

About a mile and a half from the new School House and Chapel at Taunggyi one of the church members has a beautiful garden in which is a large pond fed by a living spring. Around it are roses and geraniums in bloom. Steps and a bamboo

railing make the descent into the water easy and safe. There we all gathered early Sabbath morning, February 7th, 1915, to witness the ordinance of baptism administered by Dr. Henderson to four candidates, two women and two girls; one a Gurkha woman whose husband was baptized a few months ago. Three languages were used, Shan, Burmese, and English. It was a joyous occasion! The work here is full of inspiration. "Thanks be to God! Jesus is not only a king, but a conqueror." — *Helen W. Hancock.*

##### A MEDICAL MISSIONARY'S FAME

The fame of Dr. Hjalmar Ostrom, of Ikoko on the Congo, Africa, as a skilled physician is a common theme of native conversation for more than a week's journey up the Bobangi River, according to the testimony of the wife of a state officer. During the past year 160 cases of sleeping sickness were treated, and 4,168 injections for sleeping sickness were made. There have been 250 treatments for hookworm and amebas. The total expense for drugs, appliances and assistants was \$1,049, of which \$496 was met from payments given by the natives treated. A hospital is greatly needed.

##### HIGHEST OFFICIAL ENDORSEMENT

The military governor of Szchuan province, West China, the civil governor of the province, and President Yuan Shi Kai, have all shown their appreciation of what the missionaries are doing in West China by contributing generously to the West China Union University. The military governor and the president have also given the university authorities written endorsements expressing their approval of the work. Rev. Joseph Taylor is our missionary representative in this rapidly growing institution.

##### THE THREE YEAR EVANGELISTIC CAMPAIGN IN JAPAN

All the Christians of Japan are interested in the three-year evangelistic campaign now being carried on. As part of the results of the first twelve months, which closed February 20, 1915, 9,815 persons took their stand for Christ and signed declaration cards. The object of the



campaign is two-fold,—to deepen the spiritual life of the Christians and to carry the story of the gospel to every part of the country. The Japanese themselves are organizing the campaign and all denominations are working together. Special evangelistic meetings were held in Osaka as in many other places during the month of May. As preparation for this, cottage prayer meetings were held in the homes of the Christians all over the city and the churches alternated with union meetings and individual efforts among their own members. The meetings were well attended and great interest has been manifest.

#### THE JORHAT HIGH SCHOOL THREATENED

The missionaries of Assam were greatly distressed recently at receiving word from the Board that, owing to the need of retrenchment of funds, the high school at Jorhat would have to be closed. Conference met in January and they discussed the matter from all sides. It seemed to them that the high school could not be closed. It was the only Christian high school in all Assam and without it their hope for raising up a high type of native workers would have to be still further postponed. Though they felt that it would be the truest economy as well as the highest statesmanship to keep it open, they knew that the Board could not promise them money which it did not have any fair prospect of receiving. But however they discussed the matter, they continually came back to the point from which they started and on which they were all agreed: *the high school could not be given up.* Missionaries do not have a great deal of money and there are many calls for every spare dollar, but all felt that this was a case of such urgent need that before the meeting broke up they agreed to raise the necessary 2055 rupees (nearly \$700) from their own purses. No one but the missionaries themselves will ever know what sacrifice this will mean. If only the members of our home churches will do as much according to their means, there will be no need of retrenchment in 1916, at any rate

#### ORGANIZING A NEW CHURCH

On the Podili district of South India

there are now nine organized churches and the people are discussing the need of an association. Two new churches have been started during the year and 226 people have been baptized. Two more villages are asking for organization but there are not enough pastors. Rev. W. J. Longley tells of the organization of one of the churches. Delegates came from other churches and from the surrounding villages. An all-day program was arranged, including a history of Christian effort in that village, read by the preacher's wife. Then followed the reading of the covenant, election of clerk, treasurer, deacons and Standing Committee. It was a joyful day for the people and they seemed to feel a new responsibility.

#### THE FIRST WHITE WOMAN IN A VILLAGE

Mrs. J. A. Howard, of Midnapore, India, writes of a tour taken by her husband and herself last January and February. In many of the villages she was the first white woman ever seen and the women were all curiosity. Before she could begin any talk on missionary lines she had to explain that her skin was white because she had always lived in a cold country. Then she had to display the inside of her hat, which was a strange object to them, let them look at the back of her hair, and see her gold teeth. After she had satisfied their curiosity in these and other ways, they were ready to listen to what she had to say. At Mohanpur they had very good evening meetings, and every night from 25 to 40 would come to the veranda of the travelers' bungalow, where they were staying, to receive instruction. Among others, a very well-to-do young man came and heard the Word gladly and asked a number of sincere questions. He invited them to his house and was greatly interested in all they said. He said he would be a Christian if it were not for losing all his property. A great many others said this same thing. A man of good family has to give up a great deal more to be a Christian in India than in America, and for this reason many hold back, though they are secret believers.

#### SOWING SEED

Dr. A. L. Kennan, of Midnapore, India,

gives us a little glimpse of the methods of sowing gospel seed in the villages. Six preachers went out to make a trip in the country — a seed-sowing trip. They pitched their tent first about ten miles from Midnapore and Dr. Kennan went out on his bicycle to see how they were getting along and to arrange to bring out the magic lantern to show the pictures of the life of Christ. They were camped under a big cotton tree which is so fashioned as to be just the thing for an outdoor kitchen. It has tremendous brace roots. A tree that, 12 feet above the ground may be 10 feet in circumference, will often be 30 or 40 feet in circumference where the roots enter the ground. The clefts between the roots make excellent fireplaces, the wind is kept off the fire and a slight upward draught is readily created. Dr. Kennan replenished their stores and arranged for an evening when he would bring out the lantern. When the pictures were shown one of the preachers explained each one, frequently giving a little sermonette. Those who saw them were very quiet and thoughtful and seemed greatly interested. There were no conversions, for the seed must have time to grow a little. Not very long afterward in a picture shop in the bazar Dr. Kennan saw pictures of Christ for sale. The picture dealer was not a Christian, he was a Hindu business man and he displayed such pictures as there was a demand for. If he had pictures of Christ for sale it was because he found that he could *sell* such pictures; Christ is beginning to have a place in the religious thought and life of the people. The seed has started to grow.

#### Items from the Rangoon "News"

Mrs. Kirkpatrick writes of the death of her husband, Dr. M. B. Kirkpatrick, at Hsipaw, where he put forth extraordinary efforts for the Shans in his last days, knowing that he could not live. The daughter joins in gratitude to all friends for sympathy. "The Comforter has indeed been close to us both in this hour of grief." The loss to the Shans is great, and they appreciate the fact.

The fraternal delegate sent by the Burma Conference to the South India Conference, Rev. Ernest Grigg, reports a most cordial

reception, and says "probably the three minute reports from each missionary present aroused deepest enthusiasm." He esteemed them well worth the 1,500 mile journey from Sagaing to Ramapatnam.

Judson Memorial Church at Mogok is now lighted by electricity, and the people can now see to read the hymns. The Yamethin Christians raised rupees 100 for this improvement (about \$30).

Rev. E. Tribolet, at Pinyinana, says the fine Buddhist rival school building is nearing completion, and it will be a question whether the Baptists or Buddhists control the A. V. education of the town. Our work is prodding the Buddhists to a new order of things.

The Chin Association, which met at Tiddim, reported more baptisms than last year and record contributions; also unanimously voted not to divide, this having been suggested by the missionaries on account of the many dialects and large amount of interpreting necessary. But the "objection was that we are all brothers and as such should meet together." Good for the Chins.

The church at Puthimara has grown from 4 to 35 members in one year, and from giving Rs. 6 to Rs. 60 for the Lord's work.

#### ITEMS FROM EVERYWHERE

A cable received April 29 states that the house of Mr. Fred C. Mabee, of the Shanghai Baptist College, China, has been burned to the ground. Two families are homeless but all are safe. Funds are needed to rebuild immediately.

Rev. Joseph Clark of Ikoko tells of encouraging volunteer help from the native Christians at that station. Every evening a meeting is conducted by some of the native Christians superintended by the missionaries in turn, and on Sundays parties of five or six of the young men of the church go to small villages lying north-east to tell the story of God's love. They leave about 5 A.M. and return about 3 P.M. All this is done without suggestion of pay.

Rev. Frank Kurtz of Madira, India, in touring during the last few months, visited

one village where eight years previous there were no converts at all. Now a house and site have been purchased by the people, there is a flourishing school and this village sends more pupils to our boarding school than any other. One boy has entered the high school at Ongole. A church has been built up of 60 members.

The Telugu Mission Conference reports over 3,500 persons baptized during the past year. A number of caste people have become Christians, including several Brahmans as well as Sudras. Several stations, however, are without missionaries and this means double work for the others, so that the outlook for 1915 and 1916 is not inspiring.

Through the encouragement and gifts of friends the little row boat on Lake Tumba, on the Congo, has been changed into a steamer. Rev. W. E. Rodgers took it down to Stanley Pool to have it fitted out with its boiler and engine and, although he was suspected and chased by Belgian officers on the river and at one place arrested for inquiry, succeeded in his mission and steamed up river again to Ikoko, thus proving the efficiency of the outfit.

Rev. Merrick L. Streeter, of Tavoy, Burma, tells of a Sunday school of Buddhist children where 117 were present 20 out of 26 times, and 34 attended 25 out of 26 times. How many Sunday schools in Christian America could show a better record.

There have been 62 baptisms at Ikoko, on the Congo, this last year bringing the church membership up to 500. Of the new converts 47 came from outposts, some of them having journeyed for four days in order to be examined and baptized.

When Dr. W. H. Leslie of Vanga, on the Congo, took a trip into the interior to establish a native evangelist in a remote station, he had to cross many streams where the bridges had been swept away. The Kuvu was so deep and swift that they could get nothing firmer than a couple of the vines from the forest stretched across. Upon this the men hung with one arm while the loads were passed from hand to hand over their heads with the other.

Dr. Truman Johnson of Loikaw, Burma, reports a year of unusual burdens but of steady progress. The number of baptisms has been larger than for any previous year. The school work in the villages has made

marked advance. New schools have been opened and those which have already been inspected indicate that good work has been done.

There were 300 pupils in the schools at Huchow, China, last year, more than 9,000 patients in the hospital and dispensary, and three growing Sunday schools in the city, besides the country work. Dr. and Mrs. Leach are still working on the language but next fall the doctor will take full charge of the medical work.

The West China Union University has been acquiring property and organizing its departments of instruction. It now has under its control a middle school, with an enrolment of 161 students, and preparatory and advanced university departments. A medical department will be opened in the fall. A band of 27 students have volunteered for the ministry and meet weekly to renew their pledge and forward their purpose. Special Bible study groups are organized in the dormitories and specific Christian work is being undertaken for the neighborhood. The normal school is in great favor with the government, which recognizes the importance of securing competent teachers as rapidly as possible.

#### RETIREMENT OF MR. JOHN F. BARNES

The retirement of Mr. John F. Barnes as vice-treasurer of the American Baptist Foreign Mission Society became effective with the close of the fiscal year, March 31, 1915. Mr. Barnes has been connected with the Treasury Department for over 38 years, beginning his service as clerk in September, 1876. In 1910 he was elected vice-treasurer, but for many years a large part of the detail of the office work had been in his hands and his experience made him of great value to the department. He will be greatly missed by all those who have been associated with him for his geniality and unfailing kindness.



#### Foreign Missionary Record

##### ARRIVED

Rev. W. E. Boggs and Mrs. Boggs from Ramapatnam, South India, at New York, April 25, 1915.

##### DIED

Mrs. E. H. Cushing, widow of Rev. Josiah Nelson Cushing, Ph.D., D.D., of Burma, at Providence, R. I., April 30, 1915, aged 74 years.



### Baptists in Montana

Montana is very appropriately called the Treasure state, for certainly there are to be found many precious things within its borders. It is one of the largest states in the Union, containing 145,310 square miles. There are many beautiful mountains, rivers, lakes, and valleys within its boundaries. Some of these mountains are rich in gold, silver and copper and other precious metals. The state has already contributed \$1,500,000,000 worth of precious metals from the Treasure House. The report of the Bureau of Agricultural Labor Industry for 1912 makes the statement that they have in sight 303,000,000,000 tons of coal, 50,000,000,000 feet of lumber, and 28,000,000 acres of land waiting for the plow. At the twenty-sixth annual meeting of Engineers for 1913 the retiring president stated, "From every source comes the word of steady progress forward in all lines, the miner, the farmer, the merchant, the railroad builder and the laborer in all vocations." He further stated that the population of the state, reported in 1910 to be 376,053, had made a great increase this year particularly in the eastern half, brought about by the railroad building, etc.; and that during the year 1912 there were approximately 15,000 homestead entries filed, covering an area of 2,000,000 acres. The State Land Department sold, during 1912, a total of 210,210 acres at an average of \$16.10 per acre. The Great Northern Railway Company reports 3,700 persons ticketed for Montana this year. The Fort Peck Reservation recently opened up to settlement is declared to be one of the finest countries for wheat in the United States. The State Veterinary reports large importations of horses, cattle, and swine the past year. Companies of Mennonites from Russia are settling, and thousands of people are destined to make their homes in Montana in the next five years.

### RELIGIOUS POSSIBILITIES

In one section of the northern part of the state, 40 by 400 miles, the "Neglected-Field's Survey" revealed that it had been homesteaded during the last two years and that the people had few religious opportunities. The preaching was mainly done by homestead ministers. One rich valley, 54 miles from a railroad, with a population of 5,000 and capable of supporting 50,000, was reported as having but one church. There are great opportunities here for pioneer mission work.

One of the difficulties at present is that so many are expecting only to use their homestead rights, get title to their property, then sell the farm and go back to their friends. This inclines them to be rather disinterested in church life, so that they do not take their religion very seriously during this period. However, out of it will come a permanent settlement capable of sustaining a population.

The Montana Baptist State Convention, with Rev. Thos. Stephenson State Secretary, is in cooperation with the American Baptist Home Mission Society, and we are trying to meet the needs of this growing commonwealth to the best of our ability with the money on hand. Nearly thirty missionaries for all or a part of the year have been in the employ of the Convention and Society. Owing to the fact that so many of the older churches are weak and needy, requiring much help, we have not been able to do a large work in the newer settling portions. Several new churches have been organized the last few months. The Lewiston church, resuscitated under labors of Rev. G. C. Cress, supported by the Convention and the Society, has made a heroic effort to secure a completed basement for holding services on their centrally located lots. Probably Lewiston is growing faster and making more improvements than any other young city of the state. What is needed is a larger amount of



money to put more missionaries into the eastern and northern sections.

The State Convention met this year at Missoula, where Rev. C. B. Allen is pastor. This is a beautiful young city at the gateway to the fruitful Bitter Root Valley. This is one of our older churches and has been self-supporting for a number of years. There was a reasonably good attendance at the Convention, considering the distance of Missoula from most of the Baptist churches in the state.

During the last few months eight churches and one Association have been organized. Four of these churches were in the country and four where no other denomination is occupying the field. There are three colored missionaries, six Scandinavians, and one German at work in Montana.

# HOME MISSION NOTES

Supt. A. B. Howell, of the Eastern Cuba Convention, writes: There was great enthusiasm for evangelism and self-support on the part of the lay workers and brethren for the new year. This all came out very prominently at the recent annual Convention at Palma Soriano, at which Secretary White and Superintendent Brink were present on the first day.

Dr. C. L. White has postponed his missionary trip to Porto Rico until June, and possibly until a later date. On his trip to Cuba Superintendent Brink met him at Jacksonville, Fla., and they journeyed together. Superintendent Brink inspected the schools and the secretary examined into the affairs of the Mission. They were both present during the first day of the enthusiastic, interesting and harmonious Convention at Palma Soriano. The Cuban churches and schools have had an excellent and fruitful year.

Rev. D. L. Schultz, Labor Evangelist, has been speaking in the shops at Lansdale, Pa. After conducting services at Parkersburg, West Virginia, he is to visit several mining towns near Pittsburgh, and he then looks forward with pleasure to an excellent opening to speak in a number of shops in

Washington, and later will address the men in the large steel and iron works at Coatesville, Pa. Wherever he goes his messages are heard with eager attention, and men inquire the way of the Lord.

## THE YEAR'S RECEIPTS

The American Baptist Home Mission Society received from the churches, young people's societies and Sunday schools, during the year ending March 31st, \$262,021.42, or \$3,915.64 more than the year preceding. The amount from individuals was \$9,077.98 less. There was an increase in legacies and matured annuities of \$20,298.75; in income from investments, \$4,779.91; and of \$2,785.79 from miscellaneous sources; or a total increase of \$22,702.11. This fine work of the churches, in increasing instead of lessening their gifts in an exceptional year of stress, together with increase in legacies, was what enabled the Society to come through without a deficit.

## GRATITUDE EXPRESSING ITSELF

At the annual meeting of the Eastern Cuba Convention, held at Palma Soriano, March 31, Dr. White and Superintendent Brink represented the Home Mission Society. At the afternoon meeting on the first day, the Convention unanimously voted to appropriate \$1,200 out of the surplus in hand for the work of the Home Mission Society, in order that it might, if possible, reach the end of its fiscal year without indebtedness.

The Baptist churches of Eastern Cuba have given generously this year toward self-support, and this gift of \$1,200 was in addition to approximately \$2,000 that they had raised as their part of the general budget which the Society voted last year for its work in Cuba. The enthusiasm rose to a high pitch, and it was a thrilling moment when the Eastern Cuba Convention laid this generous offering upon the altar that it might be used in the general work of the Society.

Superintendent Howell delivered an address in Spanish when this offering was made, and Dr. White replied through an interpreter, expressing the gratitude of the Home Mission Society and all its friends at the large and unexpected contribution

from those who had been led into the light of Christ by its devoted missionaries.

Rev. Fred J. Peters, for several years a missionary in Cuba, has been compelled to return to the United States on account of ill health. Mr. Peters has served well and faithfully, and was in charge of the important work at Bayamo and vicinity. In addition to the work of his own station he held evangelistic meetings throughout the Convention, with blessed results.

He and his family have been spending the last two months at Holly Beach, Wildwood, N. J., and the friends of this faithful missionary will be rejoiced to learn that he has so far recovered his health as to be able to preach occasionally, and is now to render regular service for the next six months at Penns Grove, N. J., where the friends may address them.

#### CHRIST BEFORE TRIBAL CUSTOMS

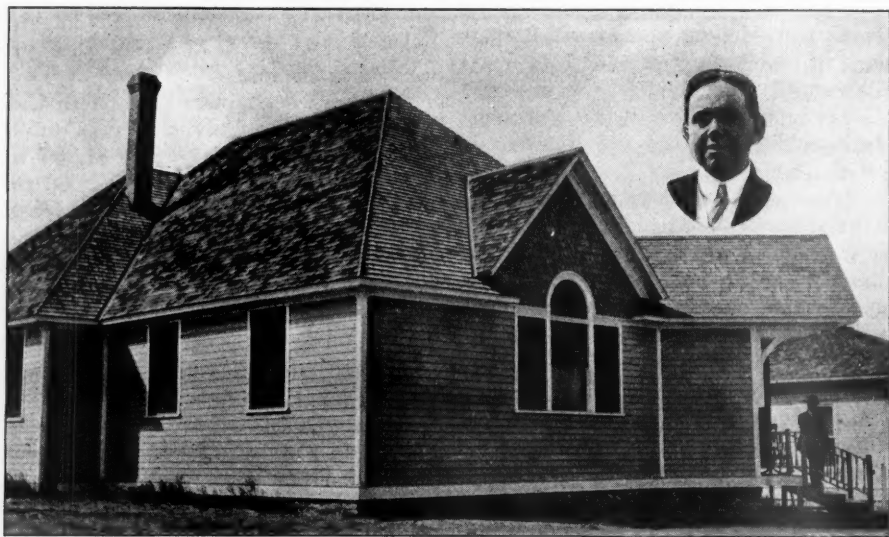
Jesse Bent, an Arapahoe Indian, who holds a commission as a missionary and assists Rev. F. L. King at Watonga, Oklahoma, has written the following suggestive letter:

*Dear Brother King:* I have not told you my experience since my return from Crazy Lodge Assembly. I had to face a very strong temptation, for the leading men of the company called upon me more than once and tried to tell me that it was very important that I should recognize the

tribal customs and worship, for if I refused to take part in this tribal worship I was to be considered as one who disregarded the tribe, and they even made a threat to damage my tent. They could not shake my faith and love to God and our Father, however, but I am sorry to say that some of our Christians were persuaded to take part. When the dance was over and before I came away, I went and shook hands with the leaders and made known to them that I still count them as my friends. I told them too that I would pray for them. I shall be again in the church next Sunday.

Your brother in Christ Jesus,  
JESSE BENT.

This Indian missionary is one of the most promising young men among the Blanket Tribes. He speaks English well and the Arapahoe and Cheyenne languages fluently. He is happily married, furnishes an excellent example of an industrious life to all the Indians, is well educated and is highly regarded by both whites and Indians. Some years ago when he was in line for advancement in business he told an employer that some of the duties which he asked him to perform were of such a nature that he could not conscientiously do them. The young man was instantly dismissed, and for a period suffered hardship. Soon, however, he was chosen as an interpreter and later was selected for his present important work.



CHURCH AT GILLETT, WYO., WHICH THE SOCIETY HELPED TO BUILD, AND REV. J. F. BLODGETT, THE ENTHUSIASTIC GENERAL MISSIONARY FOR WYOMING



CHURCH AND PARSONAGE AT FAIRMOUNT, NORTH DAKOTA

**Foreign Missions from the Home Base**

BY REV. CHARLES HATCH SEARS

That there is a far reach to the work done among foreign speaking peoples in the metropolis is evidenced by this incident: A student worker employed by the New York City Baptist Mission Society, whose salary was paid, it may be observed, by a High School teacher, requested last spring a leave of absence to visit his parents in Pietrastornina, Province of Avelina, Italy. "I want to go," he said, "to get back my health, but also to see my parents converted, and to establish a mission in the house which my father built for me from money which I earned while in charge of a section gang on the New York Central Railroad. I had planned to go home when I had earned enough, and live in this house. Now I want it used as a mission."

An enthusiastic letter was received during the summer, reporting progress in these undertakings, but it was not until fall that the full results of the summer's labor were reported. "Was your trip a success?" "Yes, I have come back, well." "Were your parents converted?" "Yes, that is what I went there for. My mother was the most difficult, but after a while she too yielded." When asked about the

success of the mission he reported that his father had given a site for the church from his farm; that his mother cooked the meals for the workmen; and that they had succeeded in raising about \$800 in the village and when he left the building stones were all cut and work on the chapel had well progressed. During the summer there had been a large attendance at the meetings. He left thirty people fully committed to the undertaking.

Mr. Selletti came back from his vacation, his health restored; his parents converted; and a church site secured; a building under construction, and a mission fully organized with every prospect of permanency. *This is one result of Foreign Missions from the Home Base.* It is because of such opportunities as this—which, while great in every city, town and hamlet in America, are especially great in the metropolis where one quarter of the Italians of America live and through which nearly all pass in their eastward or westward journeys,—that a denominational committee is struggling to save the Judson Memorial Church, located as it is on the edge of one of the largest Italian colonies in New York City and having a superb equipment for this kind of ministry.



## CHAPEL CAR AND COLPORTER



### The Baptist Young People's Convention

The Program for the Oakland (California) Convention of the Baptist Young People's Union of America, July 7th-11th, is about completed. Thursday will be known as "Pacific Coast Day." That afternoon President A. R. Heron of the Pacific Coast Baptist Young People's Convention will preside and conduct the business session of the Coast organization. On Thursday and Friday ample time will be devoted to Worker's Conferences, to be led by pastors and workers who have brought things to pass. Among the leading platform speakers will be Dr. W. B. Hinson of Portland, Dr. W. H. Geistweit of San Diego, Dr. H. F. Perry of Van Couver, B. C., Rev. M. S. Bryant of Champaign, Ill., Dr. John Snape of Spokane, Dr. John A. Earl of Des Moines, Rev. F. A. Agar of New York City, and Dr. W. W. Hamilton of Lynchburg, Va. Rev. F. L. Anderson of Chicago will give the president's address, and Dr. W. S. Abernethy of Kansas City will lead the Quiet Half Hours closing each day session.

This year the Christian Culture Course Banners are to be presented to senior unions for the last time. Hereafter pennants will be given societies which attain 100% of the standard of excellence. The official headquarters will be at Key Route Inn, where Chairman H. G. Baldwin, the Executive Committee and the general officers may be found. The sessions of the Convention will be held in the new Municipal Convention Hall.

For further information address the General Secretary, Rev. W. E. Chalmers, 107 S. Wabash Ave., Chicago, or 1701 Chestnut St., Philadelphia.

### A Missionary Young People's Convention

The fifth annual convention of the B. Y. P. U. of the Northwestern Association of Minnesota convened with the Brainerd Society. About 40 delegates

were present and the attendance at all the sessions spoke highly for the local society and the deep spirit of interest throughout. The speakers from a distance were Rev. W. A. Petzold of Lodge Grass, Montana, who gave an illustrated lecture on his work among the "Crow Indians." The lecture was most instructive as well as inspirational and our young people caught a new vision of the transforming power of the Gospel. Messrs. Risinger and Betz, from the Twin cities, were present with messages full of help and inspiration.

A new feature of the work this year was the large display of gifts put on a missionary tree for Kityang Hospital and Ellis Island.

Last year the Association voted to give \$100 to S. E. Moon's work on the Congo. This year they have planned to help among the Crow Indians at Lodge Grass, and pledged \$100 besides the other work done by the young women. Sunday, the closing day, was one of great blessing. Rev. E. M. Hulett, pastor-at-large, preached in the morning on "The Bible as the Solid Foundation." The afternoon was full of good things, many taking part in the missionary subject and the open discussion that followed.

The closing address was given by Pastor H. Robinson McKee, of Park Rapids, who spoke on "Seeing Things, or Catching the Vision." A very impressive consecration service followed, when over 20 young men and women publicly volunteered for definite Christian work, wherever God should lead, and two young women professed conversion before the service closed.

A great deal of the success of the convention is due to our President, Miss Vera Rice, who has labored incessantly for the work of the association during the past year, and as a presiding officer knows how to keep things going right. The following officers were elected for the ensuing year: President, Miss Vera M. Rice, Park Rapids; vice-president, Mr. Ira Lowe,



Long Prairie; secretary and treasurer, Miss Agness Swanson, Brainerd; with a board of managers and missionary committee to help them in the work. The next annual meeting will be at Frazee.



JUNIOR CLASS AT RIDDLE, OREGON, ORGANIZED BY COLPORTER MCKEE. MRS. ELETHA BOND, TEACHER

#### A FINE PROGRAM

The Children's Day Program, for June 13th, issued by the Publication Society, was prepared by Miss Suzanne Weddell, daughter of Dr. J. W. Weddell, of Woodbury, N. J. It is in every way attractive and interesting, and its use will insure an inspiring session. Furnished free to all schools that give the concert offering for the Society's missionary work.

#### THE WHOLE UNITED STATES

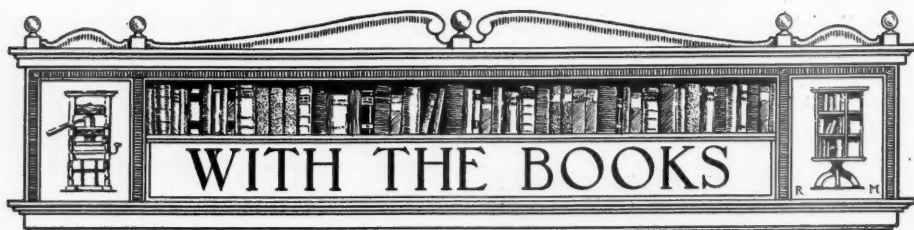
The advertisement on the back cover of the May issue limited altogether too much the colporter support of the Publication Society, owing to an error in copy. In the statement that "every dollar passed through the Society's treasury yields its dividend to help support the colporters, both English and of other tongues in *Pennsylvania*," change *Pennsylvania* to the United States and the result will be consonant with the intention and fact.

#### WILKES BARRE SUNDAY SCHOOL INSTITUTE

The Institute held at the First Church, Wilkes Barre, Pennsylvania, and comprising a number of the churches in the Wyoming Association, April 11-14, inclusive, was in every way a splendid success. Pastor E. C. Kunkle proved himself to be a past master in working out the details of a successful institute. The various committees attended to their work so thoroughly that there was nothing left to be desired. The attendance was well maintained throughout. Fully 600 students were enrolled and at some of the sessions the seating capacity of the First Church was taxed to its utmost. In a letter to the District Superintendent, Rev. Samuel G. Neil, the chairman of the Institute Committee, Mr. Kunkle says: "I am instructed by the Institute Committee to express to you in behalf of all the pastors and churches that were interested in the Wilkes Barre Workers Institute, their sincere appreciation of the American Baptist Publication Society's share in making the Institute a success. We appreciate, more than we can tell, the splendid work done by you and your colleagues of the staff of lecturers. Only words of praise and gratitude are on the lips of the people. You have made many earnest friends by the hearty and effective work done during the days of the Institute." The Institute at Scranton was a close second to the one held at Wilkes Barre. Some of these days Scranton will have an Institute that will establish a new record.

#### WHO WROTE THE BIBLE?

A young lady in a South Dakota Baptist church having charge of Children's Day Exercises, prepared an exercise that consisted of a series of questions, the answer to each question being, "The American Baptist Publication Society." The boys and girls were very thoroughly drilled in both the questions and answers, and on Children's Day gave a splendid lesson on the manifold work of the Society. Several weeks afterwards a teacher in the same school asked her class one Sunday, during the lesson period, "Who wrote the Bible?" Instantly the whole class replied, "The American Baptist Publication Society."



### The Reviewer Says

*Roman Catholicism Analyzed*, by J. A. Phillips, Missionary of the Methodist Episcopal Church South in Mexico, is characterized by Bishop William Burt as "a veritable arsenal for those who wish to speak or write on Romanism. Here are the documents and definite sayings of the Roman Catholic authorities." The book is temperate and accurate, not at all an attack, but a calm consideration of the Romish claims, conceding credit where it is due, and showing in clear light the nature of Romish polity, ritual, doctrine and practice. Romanism is one thing in the United States, quite another in Mexico, Spain, and South America. In Mexico the author has seen a priest-ridden people at first hand, as our missionaries have seen them in Cuba and Porto Rico. His purpose is to furnish readers, both Protestant and thoughtful Catholics, with true information regarding the Church that assumes to hold the keys of heaven and hell. It is written in the spirit of Christian love, and answers fairly the question why Protestants should send missionaries to Catholic countries. That much of it is not pleasant reading cannot be charged to the author, for the unpleasant parts are all quotations from recognized Catholic authorities. (Fleming H. Revell Co., \$1.50 net.)

*Publicity and Progress*, by Herbert Heebner Smith, is a practical book by a man who has been a newspaper reporter and editor and advertising writer as well, who has had experience in religious work, and therefore knows what value there is to the press in religious news when it is real news and is properly prepared. The subject is one attracting much attention, and sure to attract more as time goes on. The church should see to it that the highest

interests in the community are presented to the readers of the daily as well as the religious press. And this author is right in saying that editors of all kinds of papers welcome news; but it must be what they consider news, not what the minister or one of his laymen may think to be news. The art of putting things, too, nowhere enters in more effectively, and news writing is a distinct art, calling for the news instinct first of all. Pastors will do well to read this book, as it is suggestive and homiletically helpful, although perhaps not so intended. Some of the ideas are as good for sermons as for reports. Like everything else, publicity may be overdone, but that is not the present danger. The application of brains and wisdom is the requisite in this as in all good work. "Civic Righteousness via Printer's Ink" is one of the chapter headings that indicates the interest-provoking quality of the author. Begin with him and you will go on. (George H. Doran Co., New York; illustrated; \$1 net.)

*The Veil and the Vision* is the theme of one of the sermons in this volume of sermons by J. Morgan Gibbon, an English preacher of the direct and unusual kind that gets a hearing. There is a cutting edge to this preaching. Even the reader knows that the preacher is a live man who talks to living people and keeps them awake. Speaking of the danger of the religion of Jesus becoming so blunted as to lose its character as a religion, he says: "This will always be the danger. It is no easy matter to keep an edge on the whole teaching of Jesus. For as working men are supposed to demand pleasant Sunday afternoons, so do other people demand pleasant or at any rate placid Sunday mornings and evenings." Open the book anywhere, you come upon a gospel that touches life and

does the soul good. (George H. Doran Co.; \$1.50.)

In view of the interest now attaching to the relations between Japan and the United States, readers will do well to get and read, if they have not done so, the volume entitled *American-Japanese Relations*, by Kiyoshi K. Kawakami, published by Revell in 1912. In that work the Japanese writer shows how situations have been developed that make it easy for Americans to be suspicious, and for the Japanese people, on their side, to feel that we are inimical to them. As a background of information this is a book to read now.

*Keeping Account with God, or How to Live and Give*, by Rev. H. William Pilot, a Cleveland Baptist pastor, is a little memorandum book in which a Lord's money account is to be kept. It is full of suggestions about our Baptist work and institutions, tithing and thank-offerings. We commend it to pastors. Its use by church members would undoubtedly increase their giving to church and missions. (Published by the author, 2601 Library Avenue, Cleveland, Ohio, at 25, 35 and 50 cents, according to binding.)

*Immigrants in America Review* is the title of a new quarterly which is to devote itself to the broader problems of immigration and the reforms which are necessary if we are to make the new environment favorable for those who come to find here a new home and country. There is room for such a publication, which may be made of great value; the question is whether enough supporters can be found for it.

It is an interesting fact that the present Minister of Foreign Affairs in China is a Roman Catholic, and that President Yuan Shi Kai, while as representative of the people he worshiped in the Confucian temple and made the traditional offerings to Heaven, followed this official action by making a contribution to the Y. M. C. A. of Peking and sending a congratulatory message for the dedicatory service of the Y. M. C. A. building at Tientsin. Thus he confirms his declaration of religious liberty. He also continues to send his children to Christian schools, which sufficiently discloses his personal feeling toward the missionaries and their work.

It is a perilous thing to separate feeling from action, to have learnt to feel rightly without acting rightly. Truth is not to be contemplated, but to be done.—F. W. Robertson.

□□□□□□□□□□□□□□

## FOR THE CHURCH CALENDAR

### An Interpretation of the Every-Member Canvass

The following appeared in several numbers of the calendar of the First Baptist Church of Montclair, N. J., Harry Emerson Fosdick, D.D., pastor:

#### IMPORTANT ANNOUNCEMENT

¶ This church is to have the stimulating experience of an Every Member Canvass.

¶ On Sunday afternoon, April 25th, between the hours of three and six o'clock, every family in the Church will be visited.

¶ The visitors will be seventy of our own men and women, going out two by two, to call upon their fellow Christians in the interest of the Kingdom of God on earth.

¶ The main objective is the spiritual tonic that every church has experienced in which this visitation has been held. The Canvass promotes acquaintance, deepens the sense of common devotion to our great cause, and opens doors to conversation about interests that matter most.

¶ Another object and a real one, giving special point to the canvass, is our ambition to lift to higher levels the missionary and philanthropic giving of our church. The canvass will seek to increase the number and amount of contributions to our regular missionary budget. We are shocked when we hear of a church that gives nothing to the cause of missions. *But at the heart of our congregation there are enough people who give nothing, to make a large non-contributing church.* We wish the opportunity to present the cause of the kingdom to every family. There will be no undue pressure put upon the generosity of those who do give, or upon the inability of those who can not, but we wish to state the case for the Kingdom to every household, and to lift up the ideal of a church in which every member gives something, however small, according to his best conscience concerning his ability.

¶ This is an advance notice, implying a request that every family of the congregation plan to be at home on the afternoon of April 25.

## Financial Statements of the Societies for One Month Ending April 30, 1915

	Source of Income	Budget for 1915-1916	Receipts for 1 Month	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year		
					1914-15	1915-16	
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$471,856.60	\$9,699.35	\$462,157.25	\$9,278.40	\$9,699.35	
	Individuals.....	275,000.00	2,428.98	272,571.02	1,692.08	2,428.98	
	*Annuity Account.....	26,469.88	—146.06	26,615.94	1,562.93	—146.06	
	Legacies.....	78,512.32	1,653.34	76,858.98	974.58	1,653.34	
	Income from Investment of funds	39,000.00	2,538.78	36,461.22	3,059.18	2,538.78	
	Specific Gifts, etc.....	66,568.00	1,400.69	65,167.31	1,150.00	1,400.69	
	Totals.....	\$957,406.80	\$17,575.08	\$939,831.72	\$17,717.17	\$17,575.08	
	* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payments to Annuitants.						
	Totals.....					\$2,229.39	
	HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$.....	\$3,870.46	\$.....	\$3,823.17	\$3,870.46
Individuals.....			69.60		601.65	69.60	
Legacies and Matured Annuities.....			2,533.33		5,886.06	2,533.33	
Income from Investments.....			1,506.86		1,469.93	1,506.86	
Miscellaneous.....			179.37		2,955.08	179.37	
Totals.....		\$.....	\$8,159.62	\$.....	\$14,735.89	\$8,159.62	
Totals.....						\$84.22	
PUBLICA- TION SOCIETY		Churches, Young People's So- cieties and Sunday Schools....	\$105,548.00	\$1,732.89	\$103,815.11	\$1,520.08	\$1,732.89
		Individuals.....	24,000.00	35.30	23,964.70	1,076.07	35.30
		Legacies.....	12,500.00	2,900.00	9,600.00	500.00	2,900.00
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	83,450.00	2,272.67	81,177.33	871.50	2,272.67	
	Totals.....	\$225,498.00	\$6,940.86	\$218,557.14	\$3,967.65	\$6,940.86	
	Totals.....					\$4,013.98	
	Totals.....					\$1,040.77	
	WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$188,000.00	\$3,659.93	\$184,340.07	\$2,144.55	\$3,659.93
		Individuals.....	20,000.00	210.75	19,789.25	366.00	210.75
		Legacies and Matured Annuities.....	12,000.00	3,000.00	9,000.00	131.00	3,000.00
Income from Investments, Speci- fic Gifts, etc.....		22,000.00	883.20	21,116.80	1,097.62	883.20	
Totals.....		\$242,000.00	\$7,753.88	\$234,246.12	\$3,739.17	\$7,753.88	
Totals.....						\$4,384.38	
Totals.....						\$369.67	
WOMAN'S FOREIGN MISSION SOCIETY		Churches, Young People's So- cieties and Sunday Schools....	\$247,676.00	\$138.00	\$247,538.00	\$3,672.53	\$138.00
		Individuals.....	54,615.52	.....	54,615.52	1,489.76	.....
		Legacies and Matured Annuities.....	12,000.00	.....	12,000.00	100.00	.....
	Income of Funds, Specific Gifts, etc.....	17,050.00	333.63	16,716.37	644.42	333.63	
	Totals.....	\$331,341.52	\$471.63	\$330,869.89	\$5,906.71	\$471.63	
	Totals.....					\$.....	
	Totals.....					\$3,534.53	
	Totals.....					1,489.76	
	Totals.....					100.00	
	Totals.....					310.79	
Totals.....					\$5,435.00		



## Financial Statements of the Societies for Twelve Months Ended March 31, 1915

Source of Income	Budget for 1914-1915	Receipts for 12 Months	Balance Required by March 31, 1910	Comparison of Receipts with Those of Last Year.	
				1913-14	1914-15
<b>FOREIGN MISSION SOCIETY<sup>1</sup></b>					
Churches, Young People's Societies and Sunday Schools....	\$471,856.60	\$417,119.84	\$54,736.76	\$383,173.31	\$447,119.84
Individuals.....	300,000.00	277,573.60	23,426.40	282,261.85	277,573.60
Legacies and Matured Annuities.....	115,432.00	99,329.13	16,102.87	114,323.06	99,329.13
Income from Investments.....	63,875.00	68,360.96	5,485.96	67,929.06	68,360.96
Specific Gifts, etc.....	275,756.66	294,605.39	18,848.73	73,345.41	94,605.39
Totals.....	\$2,102,692.26	\$2,956,988.92	\$69,931.34	\$921,033.23	\$956,988.92
				\$55,637.87	\$19,682.18
<sup>1</sup> It will be noted that the sources of income have increased from time to time during the year. This increase was caused by excess in specific gifts. Note also that a balance of \$69,931.34 was required. This amount was reduced by cancellation of \$60,000, expenditure of this sum depending upon the receipt of funds. Add to this shortage in income an excess of expenditures under the budget of \$23,362.02, and there is a deficit of \$33,293.36. This amount was reduced \$132.29, excess of debt contributions over deficit of April 1, 1914, leaving a deficit on March 31, 1915, of \$33,161.07. <sup>2</sup> Includes excess in specifics of \$41,792.66.					
<b>HOME MISSION SOCIETY</b>					
Churches, Young People's Societies and Sunday Schools....	\$293,308.26	\$262,021.42	\$.....	\$258,105.78	\$262,021.42
Individuals.....	125,000.00	120,172.00	.....	129,249.98	120,172.00
Legacies and Matured Annuities.....	96,000.00	99,198.75	.....	78,900.00	99,198.75
Income from Investments.....	78,050.00	81,393.19	.....	76,613.28	81,393.19
Miscellaneous.....	11,000.00	14,964.66	.....	12,178.87	14,964.66
Totals.....	\$603,358.26	\$577,750.02	\$.....	\$555,047.91	\$577,750.02
				\$31,780.09	\$9,077.98
<b>PUBLICATION SOCIETY</b>					
Churches, Young People's Societies and Sunday Schools....	\$104,385.00	\$103,871.49	\$513.51	\$96,559.93	\$103,871.49
Individuals.....	24,000.00	28,104.62	4,104.62	21,873.01	28,104.62
Legacies.....	10,000.00	34,641.15	24,641.15	4,273.39	34,641.15
Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,200.00	59,483.40	11,716.60	50,592.70	59,483.40
Totals.....	\$209,585.00	\$226,100.66	\$12,230.11	\$173,299.03	\$226,100.66
				\$52,801.63	\$.....
<b>WOMAN'S FOREIGN MISSION SOCIETY</b>					
Churches, Young People's Societies and Sunday Schools....	\$242,200.00	\$242,242.54	(Excess) \$42.54	\$.....	\$.....
Individuals.....	41,400.00	35,507.68	5,892.32	Formerly two Societies, so that comparative figures cannot be given	.....
Legacies and Matured Annuities.....	12,500.00	12,357.27	142.73	.....	.....
Income of Funds, Specific Gifts, etc.....	9,750.00	13,313.54	(Excess) 3,563.54	.....	.....
Totals.....	\$305,750.00	\$303,421.03	*\$2,328.97	\$.....	\$.....
				\$.....	\$.....
* Excess appropriations and various cancellations show actual deficit, \$1,344.41					
<b>WOMAN'S HOME MISSION SOCIETY</b>					
Churches, Young People's Societies and Sunday Schools....	\$184,020.00	\$166,211.65	\$.....	\$162,416.91	\$.....
Individuals.....	20,000.00	11,461.07	.....	19,974.04	11,461.07
Legacies and Matured Annuities.....	12,000.00	18,208.18	.....	11,583.33	18,208.18
Income from Investments, Specific Gifts, etc.....	21,680.00	28,720.21	.....	21,084.69	28,720.21
Totals.....	\$237,700.00	\$224,601.11	\$.....	\$215,058.97	\$224,601.11
				\$18,055.52	\$8,512.97

## SPECIAL NOTICE

In view of the fact that it will be impossible to get the Report of the Los Angeles Convention in time for the July number, if issued at the usual date, it has been decided to combine the July and August numbers in a special Convention Number, which will be issued July 15. Readers need not fear that they will lose, for extra pages will be given in the months when space is in greatest demand.

MISSIONS gives full value for its subscription price many times over.

The Editor will contribute a series of Travel Sketches during the year. Subscribe now.

## The American Baptist Publication Society

### Our Proposition

Under our new annuity rates, effective April 1, 1915, we will make you a proposition:

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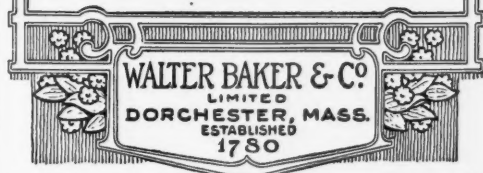
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